

THE

8

TRIAL AND CONVICTION

OF A

FRANCISCAN MONK,

AT MAYO SPRING ASSIZES, 1852,

FOR

BURNING AND BLASPHEMING

THE

HOLY SCRIPTURES:

12/6

WITH

OBSERVATIONS ON THE FACT AND THE DEFENCE
MADE FOR IT.

BY

THE REV. P. M'LOSKEY, A.B.,
CURATE OF CASTLEBAR.

DUBLIN:

GEORGE HERBERT.

1852.

THE NEW YORK

OF

FRANCIS J. MORGAN

AS PRESIDENT OF THE BOARD

OF

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P R E F A C E .

THE nature of the defence set up for this horrible transaction, and the great importance of making the public acquainted with the practical principles of the Papacy, originated the necessity of editing a full report of this great Trial of the Franciscan Monk for burning and blaspheming the Holy Scriptures. The following pages contain a brief account of the circumstances out of which the transaction sprung—a report of the Trials upon it—an examination of the peculiar defence set up for it, or rather the attack on proselytism under cover of that defence—a demonstration that the Monk adequately represented the spirit and the teaching of Popery—and an Appendix containing a Speech of G. H. MOORE, Esq., M.P., with a reply in the *Mayo Constitution*, signed “VINDICATOR.”

CHAPTER



The second of the books of the Bible is the book of Genesis. It is the first of the books of the Bible, and it is the book which contains the story of the creation of the world, and the story of the lives of the patriarchs. It is a book of great importance, and it is one of the most interesting books in the Bible. The book of Genesis is divided into two parts. The first part, which is the first eleven chapters, contains the story of the creation of the world, and the story of the lives of the patriarchs. The second part, which is the last eleven chapters, contains the story of the lives of the patriarchs, and the story of the lives of the people of Israel. The book of Genesis is a book of great importance, and it is one of the most interesting books in the Bible.

TRIAL AND CONVICTION,

ETC.

I. A BRIEF ACCOUNT OF THE CIRCUMSTANCES OUT OF WHICH THE TRANSACTION SPRUNG.

ABOUT two years ago the Irish Church Missionary Society extended its operations from Connemara into the parish of Ballyovee, in the county of Mayo. Considerable success immediately attended the efforts of the Missionary Agents among the people who inhabit this retired district. Two flourishing schools soon sprang up under the above Society. A well-attended Sunday School was opened in the National School-house at Cappaduff, with the sanction of the Patroness, the Hon. Miss Plunkett. A congregation amounting to one hundred individuals has been gathered together by the Rev. H. Townsend, the Rector of the parish. A beautiful school-house has been built with funds collected by a daughter of the Lord Bishop of Tuam. A new church will speedily be built, the contractor having been prevented from commencing operations before, owing to the unfavourable state of the weather. The Scripture-readers are kindly received and gladly heard in almost every house and village in the parish. Mr. Townsend has a "conversational class" every Tuesday night in a certain village. Nearly sixty, most of whom are Roman Catholics, meet and discuss, fully but good-humouredly with him, various matters connected with religious belief.

The Argus-eyed vigilance of Rome could not overlook all this. Her agents in Partry deserve, in justice, that that tribute should be paid them, that they are not dogs that slumber in her service. The Rev. Peter Ward, P.P., and the Franciscan Monks of Partry, have defended this lonely outpost of darkness with a devotion and zeal worthy of a better cause, and with a fanaticism and violence worthy of their creed. From the first they made the most vigorous opposition to this Mission. There is scarcely a method that can be conceived to which they did not resort with a view to destroy it. At the beginning of last winter, when they were maddened by defeat after defeat,—when, in the face of their frantic exertions and unscrupulous opposition, the cause of Protestantism and Truth was gaining ground,—they betook themselves to a new expedient. They commenced to burn

publicly the Holy Bible! There have been five public burnings of this sacred book within the last four months, always on a Sunday, and always after mass, and always by Monks in person, or by their pupils or their servants.

To those who have been brought up in the fear and reverence of God, this will seem a startling transaction. Men will naturally look for the motive of it, and perhaps some will be puzzled to find it. What does a Monk prove by burning, or a Priest by commanding to burn, the Bible? Does he prove, by setting fire to the Holy Scriptures, that images are to be worshipped, or saints invoked, or that the wafer is the God that made and preserves all things? Does he prove by burning it that the religion of Protestants is not in it? Why does he burn the Bible rather than the Book of Common Prayer, or the Achill Catechism, or some other book that contains the religion of Protestants? Does burning a Bible stop the work of conversion? Does it hinder the Scripture-readers from going to the houses of the people, and the people from hearing them? Does it make the teachers close their schools, or the children cease to come to them? Does it lead the Minister to give up his public services of religion, or the people to stay away from them? In a word, what does it prove or what does it effect for the cause to which the Monks and Priests have dedicated themselves, and to which they contribute all their services? In another part this question will be taken up, and the rigorous consistency of Bible-burning by one who is animated by the spirit of the Papacy, will be pointed out. In the meantime, let it be noted of this act, that, however shocking, it is still not unprecedented. This sacred book has been often burned. In the 36th chapter and 2d verse of Jeremiah, God says to the prophet, "Take thee a roll of a book, and write therein all the words that I have spoken unto thee," &c. That roll then was the Word of God. Now at the 21st verse of the same chapter it is written, "So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter-house in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." This is the first recorded instance of Bible-burning. About 800 years after, this practice became very common. The Sacred Scriptures had spread out beyond the confines of Judæa and the Jewish Church, and invaded the wide dominions of idolatry and paganism. This holy book was commissioned by God to work with mighty energy. It was, and is, his appointed means to strike dumb every lying oracle and prophet, and to demolish all the temples of idolatry. Its influence became speedily visible. The new creed which Christ taught was embraced, and

the ancient religion of their fathers rejected, by multitudes. The priests of the old religion became frantic. The conversion of the people struck at both their pride and their pockets. They raged with excessive vehemence to stop this work. They said it broke the peace of the empire to go about insulting the ancient and cherished religion of the people, the description which they gave of preaching Christ's Gospel and exposing the "damnable and idolatrous" opinions of the pagan priests. By incendiary harangues they excited the people against the Missionaries who went about reading the Scriptures and teaching the religion founded on them. They got laws enacted against the Preachers. They tried every means to root out the religion. It remained notwithstanding. The pagan priests became mad with fury. What had they recourse to? They commenced every where to burn the Sacred Scriptures! This Eusebius bears witness to in his Ecclesiastical History, book 7th, chap. 11th—"We have seen with our own eyes the divinely-inspired and sacred Scriptures thrown into the fire on the middle of the roads." Puzzled and perplexed to make out what this diabolical act could prove or effect, Arnobius, a writer of the third century, in his treatise "Adversus Gentes," book 4th, and near the end, demands—"Why, I ask, do our Scriptures deserve to be committed to the flames?"

This was the second and a very notable period in the history of Bible-burning.

A third occurred during the first French Revolution. In that national paroxysm of unexampled wickedness, the French Atheists tied the Bible to the tail of an ass, dragged it about, and then burned it on the streets of Lyons.

The precedent set by the wicked King, and the Pagan Priests, and the French Atheists, has been faithfully and frequently imitated, in the province of Connaught, within the last few months, by Franciscan Monks of the Church of Rome.

When we come to look for the motive, the question will again return, what could the unhappy Monks suppose such an act could prove or effect for them? The same question will apply to the other instances of Bible-burning specified above. It could prove nothing for them. It shows this regarding all of them, that it is a book they hate. Still more, it is a book they fear. It rebukes and destroys them. The wicked are denounced and threatened by it. The altars, and the idols, and the temples, and the Priests of Paganism have disappeared before it. The North of Europe was cut off from the authority of the Pope by it. Romanism is branded with apostacy by it. If it prevails, Popery perishes. It is the most natural thing that a Monk of the Church of Rome should burn it and blaspheme it, because it is his greatest enemy, greater than any other book.

But in the present instances it has been burned where there are many who revere it, and who are equally pained and shocked by this daring blasphemy. Having learned that it is a crime in law,

and seeing that there was no likelihood of the practice being discontinued (for the last public burning took place within the last three weeks), the prosecutors in this trial resolved to appeal to the laws of the country to terminate the continued perpetration of this outrage and blasphemy. The case of Bible-burning which they selected to try at law was the second that had occurred. The chief agent in that transaction was a Monk known as Brother John, resident at the Monastery of Partry. He was summoned to appear before the Magistrates at the Petty Sessions held at Ballinrobe, on March 1st, 1852. The *Mayo Constitution* published the following report of the trial:—

II. THE TRIALS.

“(From our own Correspondent.)

“BALLINROBE PETTY SESSIONS.—MARCH 1st, 1852.

“IMPORTANT CASE.

“BIBLE BURNING.

“The town of Ballinrobe presented this morning rather an animated appearance. At an early hour men, women, and children might be seen wending their way into town from several directions, and, from the anxiety depicted in their countenances, it might be inferred that some other than market business occupied their attention. Rumours were circulated that an attack would be made on some of the Scripture-readers of the Rev. Mr. Townsend; but the arrival of police from the neighbouring stations, joined to the impression that the military were confined to barracks, allayed the fears of the peaceable and well-disposed.

“About ten o’clock, however, the appearance of the persons alluded to in the street was the signal for another addition of the Tuam hooting. This was commenced by boys and girls, but soon extended to grown persons, and it was only the presence of the constabulary on patrol that saved them from personal violence.

“At 12 o’clock the following magistrates appeared on the bench:—Charles Arabin, Esq., Chairman; G. H. Moore, Esq., M.P.; Colonel Knox, Courtney Kenny, Esq., and Gregory Cuffe, Esq.

“On the case of Callaghan M’Carthy, complainant; John Syngian, alias Brother John, defendant; having been called on,

“Mr. BUCHANAN said he appeared as counsel for the complainant; Mr. G. Acton, agent.

“Messrs. JOSEPH KELLY, IGNATIUS KELLY, and JOHN GRIFFIN appeared for the defendant.

“The summons having been proved, it was read by the clerk. The charge was, that the defendant, ‘on the 23d of November

last, at Cappaduff, did burn a copy of the New Testament, and did, at same time and place, profanely scoff at the Holy Scriptures.'

"Mr. I. KELLY submitted that the complainant was out of court; the information should be made within four days of the offence, and the prosecution within three months after the information—9 and 10 Wm. III., c. 32; Archibold, 540.

"Mr. BUCHANAN was not proceeding under any statute. The offence was scoffing at the Holy Scriptures, and that was a misdemeanour at common law—1 Hawkins, c. 5; Nunn and Walsh, 445.

"Mr. G. H. MOORE thought the prosecution should be under some statute.

"Mr. BUCHANAN begged to decline acting on Mr. MOORE's suggestion.

"The bench having ruled that the case should proceed,

"Mr. BUCHANAN said he appeared to sustain the offence laid in the summons, and he regretted most sincerely that such an offence had been committed in a Christian country. If a copy of the Holy Scriptures had been burned by a native of Ashantee, by a Bushman from the Cape, or even by an illiterate Irish peasant, he (Mr. B.) could fancy that any one of them in doing so acted under the conviction that in destroying the book he put an end to all controversy, but when so disgraceful an act as this was perpetrated by a man in the garb of a Monk, and it was to be presumed with some pretence to education, he knew no language too strong in which to reprobate such conduct. Here was a person claiming to rank amongst the servants of the Most High—claiming a right to preach the Gospel, and yet, with fatuity almost beyond belief, he commits that Gospel (the only commission he could have) to the flames. He (Mr. B.) was utterly at a loss to conceive what defence would be offered for so disgraceful an act, for he did not think that the gentlemen who appeared at the other side would stand up in that court and defend the burning of the Holy Scriptures. Having at some length dwelt on the enormity of the offence, Mr. B. concluded by stating what he was instructed would be proved.

"Callaghan M'Carthy examined by Mr. BUCHANAN—Recollects the 23d day of November last; heard that Monks were gone to his house to burn Bibles or Testaments; on his way home saw two Monks and several persons at the bridge of Cappaduff, within a few perches of his house, and one of the Monks in the act of burning a copy of the New Testament; was accompanied by the Rev. Hamilton Townsend, John Sheridan, and others; when he came up he asked him whether he was burning the Word of God; he said it was not the Word of God, but the Word of the Devil; he held the burning book up to Mr. Townsend, and said he would burn every one he could lay hold of.

"Cross-examined by Mr. I. KELLY—Was never in Sligo in his life; is a schoolmaster, not a Scripture-reader; the place where the Monk burned the book was not the bridge at the chapel, but about

a mile from the chapel, quite close to his (witness's) house; swears positively that he never knew a shilling given to any one to profess Protestantism; food and clothing are given at the school to destitute children, and as a charity, and not to profess Protestantism; knows Kitty Sheridan; she was at the school; her parents took her away; a bib was taken from her by witness when she left the school because he considered it school property; the bibs being only given to be used in the school; when they came they put them on, and when they went away they took them off; no other clothes that had been given her were taken from her; she got no food; there was no food given in the school; swears that they never *force* themselves into the houses of any Roman Catholics; several Roman Catholics came to ask for Douay Testaments; does not recollect any asking for the authorised version; knows the version of that name to be the authorized, because authorized by the King; did not prosecute before because he had not the means, and on speaking to Mr. Townsend about it, the latter did not know it was punishable by law.

"J. Sheridan, examined by Mr. BUCHANAN—Is a Scripture-reader; identifies the defendant; remembers the 23d of November last; saw the Monk and several people with him; saw him burn a New Testament; describes the way in which the Monk burned it; the Monk had a fire lighted on the battlement of the bridge, and putting the covers together (back to back) he held the open leaves over the fire, and blew the coals until it took fire; produces the burned book; it is a New Testament; the Monk said it was the Devil's Book—a damnable and heretical book; said he would burn thousands of them if he could get them.

"Cross-examined by Mr. GRIFFIN—Came from Sligo, and to this county, about two years ago; was at Castlekerke; knows Mr. Mylotte; obtained a glorious victory over him at law; never speaks insultingly of persons; never called Roman Catholics devils; said that the doctrines of the Church of Rome are heretical, damnable, and idolatrous; swears it now, and can prove it; attacks the doctrines of the Church of Rome only when he is drawn into it; his message is of peace, and to show sinners from the Scriptures how they may be saved.

"Rev. H. Townsend, examined by Mr. BUCHANAN—Is Rector of Ballyovey; remembers the 23d of November last; saw the defendant on that day, at a small bridge, burning a Bible; he said it was the Devil's Book—Luther's Book—damnable and heretical—and that he would burn every one he could get; he gave it to a man who threw it into the field; Sheridan took it up; he said the priest told him to burn it; saw Mr. Conway at the monastery; he said he wanted peace, but that we should keep within our own walls; he called Sheridan a ruffian.

"Cross-examined by Mr. KELLY—He did not know then that this was an offence punishable by law; it was the authorized version that was burned; the Monk said it was, and he knows by its

appearance, and by comparing it with another copy of the authorized version.

"Mr. KELLY, for the defence, maintained that burning a Bible is in no way criminal.

"Mr. BUCHANAN replied.

"The Magistrates retired to consult, and on their return the Chairman pronounced the decision of the Bench to be, that the Monk should be sent to the next Assizes for trial.

"Mr. G. H. MOORE, M.P., then rose and stated that he wished to say why he differed with the other Magistrates. He did not think the language used was blasphemy or scoffing at the Scriptures. The witnesses for the prosecution admitted they believed the doctrines of the Church of Rome damnable and idolatrous, and the Monk being in a free country had a right, if he believed so, to say that the book in question was heretical and corrupt; and believing that, he considered he had a right to burn it. He did not think this an offence, and therefore he differed with the Bench.

"The conclusion of his speech was followed by a loud burst of applause, which was taken up along the passages leading to the court, and conveyed to the dense crowd in the streets, till the loud hurrahs died away in the far distance.

"For some time after the excitement was very great, and Protestant Clergymen were very grossly insulted in the streets. The court during the trial was densely crowded."

The Monk was again brought to trial on the 6th of March, before Baron Lefroy. The proceedings awakened vast interest and excitement. The Marquis of Sligo and the principal gentry of the county were present. The court was crowded in all parts to excess. There was a great multitude outside. The state of matters at the trial and the effect of the verdict are thus described by the *Mayo Constitution*—

"During the progress of it (the trial) the vast mob was so riotous and menacing that it was found necessary to have all the available force in the town ready for any emergency. A company of soldiers guarded the entrance to the court-house. The rest of the military were kept under arms within the barracks. A report was circulated that the mob determined to commit outrages, and their conduct was sufficient to confirm the rumour. But when the Jury returned their verdict of "Guilty" *perfect tranquillity took the place of alarming excitement!* Not a Protestant was jostled, hooted, or insulted. The witnesses for the prosecution—a Minister, a Scripture-reader, and a Schoolmaster—went to their lodgings without any protection, and without any molestation or insult. Such was the effect of the word "Guilty" in this important trial. Before it was delivered, and under the incendiary harangue of Mr. Keogh, the mob was extremely violent."

Together with the importance that would attach in any case to a trial about burning the Bible, there was added additional interest in the present from the individual who was indicted, the principles he represented, and the persons by whom he was supported. The parties really at issue were the Bible and the modern Church of Rome. It will be shown hereafter that the Monk perfectly represented in this case the principles of Popery. He did nothing and said nothing that he ought not to have done and said if Popery be from God. He did not stand alone in that bar and in making his defence. Powerful parties took up his cause. Dr. M'Hale, the Roman Catholic Archbishop of Tuam, uses the following language with reference to the schools which are under the teaching of the brethren of this Franciscan Monk:—

“Such are the schools of the Monks of St. Francis, where
 “children, besides the rudiments of learning, are deeply imbued
 “with the principles of faith and morality, and taught that which
 “is most valuable in education—to become honest citizens. We
 “cannot too strongly recommend the schools of the Christian
 “Brothers—in literary training the rivals, if not the superiors, of
 “any teachers in the service of the government schools; and not
 “to be at all compared with them in teaching the one thing neces-
 “sary, and lighting for your young children the path which will
 “lead them to heaven.”

Passing over the warm eulogium that Dr. M'Hale had passed on the conduct of the Franciscan Monks, to which order this man belongs—an eulogium too pronounced after it was known throughout the whole country that the Monks had burned the Bibles—there are other parties to be noticed. One of the Monk's attornies, at the Petty Sessions in Ballinrobe, said that it is “the Catholic Defence Association” that is paying the expenses of the defence. Besides, he was attended at Ballinrobe and at Castlebar by swarms of Priests. Some of them were busy in aiding and advising the attornies and the counsel that they had employed. None was more indefatigable in his behalf, from first to last, than G. H. Moore, Esq., M.P. This gentleman is an old friend of his. The Monastery to which he belongs is on his property. He has been the steady patron of the Monks since they came to Partry. The *Mayo Telegraph* describes a part of his kindness as follows:—

“G. H. Moore, Esq., M.P., paid his first visit, on Sunday last,
 “to the Monastery of St. Mary, in the mountains of Partry,
 “archdiocese of Tuam. This truly charitable institution was
 “founded and endowed in the year 1847, in the summer of which
 “year, the Very Rev. Archdeacon M'Hale, G. H. Moore, Esq.,
 “and the Rev. P. Conway, left Moore Hall on a fine clear day,
 “and sailed up Lough Carra, through the Bridge of Keel, into
 “Lough Mask, and landed on Mr. Moore's property, under the

"Mountain of Taunasala. The Rev. Gentlemen then received a "*carte blanche* from Mr. Moore to choose any piece of ground "then unoccupied for the foundation of a Convent in that wild but "romantic district."

His opinion enabled him to favour his old friend at the Petty Sessions at Ballinrobe. He actually argued for his acquittal on the ground that he had committed no offence against the law! There was not an attorney, it is said, employed for the defence half so serviceable, both before and during the trial. The parties enumerated here manifestly made this case their own.

The following is the report of the trial:—

BIBLE BURNING.

JOHN SYNGIAN BRIDGMAN, otherwise JOHN SAINT JOHN, otherwise BROTHER JOHN, stood indicted for that he, not having the fear of GOD before his eyes, but contriving and intending to scandalize and vilify the true Protestant religion, as by law established within these realms, and to blaspheme the Holy Gospel of GOD and of our Lord and Saviour JESUS CHRIST, did, on the twenty-third day of November, in the fifteenth of the Queen, at the parish of Ballyovey, unlawfully, wickedly, and blasphemously, in the presence of divers liege subjects of our Queen, set fire to and partly consume by fire a copy of the Holy Gospel of GOD, being the authorized version thereof, appointed to be read in churches, called the New Testament; and then and there holding in his hands said New Testament, wickedly and blasphemously, in the presence and hearing of divers liege subjects, then and there pronounced and spoke with a loud voice, and published of and concerning said New Testament, as aforesaid, these profane and most blasphemous words,—that is to say, that "it (meaning the New Testament) is not the Word of God, but "the Word of the Devil, and the Devil's Book—Luther's Bible, "or your Heretic Bible"—to the great dishonour of ALMIGHTY GOD, and in contempt of the Protestant religion, and to the great scandal of the profession thereof, and against peace, &c.

The following Jury was sworn:—

James V. Jackson,
Thomas Jackson,
Michael Clarke,
William Glanville,
Archibald Stafford,
Joseph Suche,

Edward Malley,
William Cooper,
John Gardiner,
Adam Pettigrew,
John Robinson,
Edward H. Deane.

Mr. B. PENNEFATHER LLOYD stated the case on behalf of the Crown, and said, he regretted that a case of the nature, and

attended with such extraordinary circumstances, should have to be brought before the public; but the Crown felt an absolute necessity imposed on to have the law vindicated, by teaching those concerned in such a gross violation of it as he was about to detail, that it could not be violated with impunity. The prisoner at the bar stood indicted for blasphemously burning the authorized version of the New Testament,—an act accompanied with reviling words, calculated to bring that holy book into contempt. The words are set out in the indictment, and he would content himself by a single mention of them: the book is not God's Book; it is "the Devil's Book—Luther's Book—and your Heretical Bible." The prisoner having pleaded not guilty to this indictment by the name of "Brother John," it is not too much to assume that he belongs to some Order of Christians; that, to be admitted into such a Society, he must have had, at least, some education, some qualification, for the objects of this Society,—doubtless, a Christian Society. Now, whatever excuse there may be offered, looking at this offence in the most extenuated form, for a person in humble life,—a person illiterate and ignorant of the holy book,—for a person, perchance, spirited on by others, who themselves kept in the back ground,—he was at a loss to discover any for a prisoner of the position and education of the prisoner at the bar. Gentlemen of the Jury, this offence is not created by statute, but against the common law of the land,—one which, by offending religion and morality, tends to subvert the whole system of government. The law which is to be applied to this offence is not left in doubt; it is clear and explicit. The learned counsel here read the authorities on which he relied, and proceeded to state the facts, which are fully detailed in the evidence of the witnesses. He said, he was ignorant of what creed the Jury he had the honour of addressing belonged; but of this he was certain, that all right-minded members of society, be they Roman Catholic or Protestant, would join in universal assent to condemn a course of such unparalleled heinousness and atrocity, and, by their verdict in favour of the Crown, on the facts he stated being clearly proved, put an end for ever to the blasphemous proceedings, of which the prisoner must be found guilty.

The first witness produced on the part of the prosecution was Callaghan M'Carthy, examined by Mr. BLAKE—Recollects Sunday, the 23d November last; is a schoolmaster; was employed on that day teaching a class in the National school-house; the Rev. Hamilton Townsend, John Sheridan, and other persons, were there; left the school-house in company with them at about three o'clock, and went in the direction of his own house; while going there, they met two monks and some people; met John St. John, or Brother St. John, as he is called; he does not live in his neighbourhood, but about two English miles from it; went to the bridge near his house, and saw the prisoner (St. John) burn a book there; the fire was on the battlements of the bridge; the

Rev. Mr. Townsend asked him was he burning the Word of God, and he said it was not the Word of God, but the Devil's Book—an Heretical Book—Luther's Book; prisoner had the book in his hand at the time, and it was on fire; after he held it in his hand for some time, he gave it to a man, who threw it into a field; John Sheridan took it out of the field, and witness had it in his possession afterwards.

Cross-examined by Mr. KEOGH, Q.C.—When did you swear your information?—I don't know.

You think this a serious thing, and feel great concern about it?—Yes, Sir.

You are a member of the Established Church?—Yes, Sir.

How long have you been a member?—Since ——

Mr. KEOGH—Since you changed? Witness—No, Sir; I was reared a Protestant since my parents left the Church of Rome.

Mr. KEOGH—How long have you been a schoolmaster? Witness—Two years.

Mr. KEOGH—What were you before that? Witness—A Scripture-reader.

Mr. KEOGH—You are not a clergyman? Witness—Oh, no, Sir. I wish I was.

Mr. KEOGH—I am sorry you are not, for the Church has a great loss in you. Where were you before you came to this county; in Dingle, is it? Witness—No; in Cork.

Mr. KEOGH—And what were you doing there? Witness—Scripture-reading.

Mr. KEOGH—And where were you before that? Witness—In Dingle.

Mr. KEOGH—I knew that. Will you now give us an “authorized version” of what you were doing there? Witness—I was in school there.

Mr. KEOGH—But how long have you been connected with the Church Missions? Witness—Two years.

Mr. KEOGH—And what Mission were you on in Cork—on your own Mission? Witness—No, Sir; I was employed by a Protestant Clergyman, who paid me privately.

Mr. KEOGH—And what were you at in Dingle? Witness—I was in no employment.

Mr. KEOGH—Then you were a gentleman unattached. You go into the houses of the people at Partry? Witness—No, Sir.

Mr. KEOGH—On your oath, Sir, do you not go into the houses of Roman Catholics? Witness—No; I go in as any other man.

Mr. KEOGH—Upon your oath, do you not go into the houses of Roman Catholics to read the Scriptures? Witness—I—I——

Mr. KEOGH—Why do you hesitate, Sir? Have you ever done it? Witness—Never, except I am called on.

Mr. KEOGH—Are you a man of a great deal of knowledge? Witness—I trust I have that knowledge that makes men “wise unto salvation.”

Mr. KEOGH—Have you ever read any version of the Scripture except the authorized version? Witness—I have read the Rhe-mish version.

Mr. KEOGH—Have you ever read the Douay version? Wit-ness—Yes.

Mr. KEOGH—Do you know the difference between the Douay and the authorized version? Witness—They differ in a few words.

Mr. KEOGH—Tell us one of the differences? Witness—The authorized version says, “Repent, for the kingdom of heaven is at hand;” but the Douay version says, “Do penance, for the kingdom of heaven is at hand.”

Mr. KEOGH—Is there any other difference? Witness—Yes; in a text concerning the marriage of Cana, and the Apochryphal books.

Mr. KEOGH—Is there any other difference?

Mr. BLAKE objected to this line of examination, but the learned Judge allowed it to proceed.

Mr. KEOGH—Did you say that the Roman Catholic religion was damnable?

Mr. BLAKE again interposed, and

Baron LEFROY said, he put it to Mr. Keogh, who always gave the greatest assistance to the Court, and whose great legal ability taught him the correct course in such matters, to have the questions relevant to the issue.

Mr. KEOGH—My Lord, I will show you that it is important to elucidate all the facts of the case for the jury. Did you, witness, hold any controversy with the traverser about the Scriptures? Witness—Is it about the different versions—which version was true or not?

Mr. KEOGH—Had you any discussion about the Scriptures? Witness—I don’t understand you.

Mr. KEOGH—You say, Sir, you don’t understand me? Wit-ness—I say I don’t understand about the Scriptures.

Mr. KEOGH—You know what Scripture is? Witness—Yes, Sir.

Mr. KEOGH—Well, had you any discussion with the traverser about the Scriptures that day? Witness—I had, Sir.

Mr. KEOGH—Did you say anything about that in your informations? Witness—No, Sir.

Mr. KEOGH—What was it about? Witness—Is it about the words “do penance,” or other words?

Mr. KEOGH—Come, Sir, I am not asking you about doing penance; I am asking you what discussion you had about the Scriptures? Witness—You mean about the entire Scriptures?

Mr. KEOGH—Sir, what discussion had you at that time and place, and on that occasion? Witness—He said the book was the Devil’s Book, and the Word of the Devil, and that he would burn every book like it.

Mr. KEOGH—Upon your solemn oath, Sir, are you keeping back any statement that you know would serve the prisoner? Witness—On my oath, I don't know that I am. If you remind me I'll tell you.

Mr. KEOGH—On your oath, Sir, did he not, alluding to the Douay Bible, say that he held the true Word of God in his hand? Witness—I did not hear him.

Mr. KEOGH—Would you believe he did, if Mr. Townsend swore it? Witness—Yes.

Mr. KEOGH—On your oath, did you hear the whole conversation? Witness—I think he said things that I did not hear.

Mr. KEOGH—On your oath, did he say that he would sooner burn himself than burn the Word of God? Witness—On my oath, I believe I did not hear him. [The witness repeated this answer].

Mr. KEOGH—Will you swear he did not say it? Witness—I will not.

Mr. KEOGH—On your oath, did you hear Mr. Townsend say that the Douay Bible was damnable and idolatrous? Witness—No.

Mr. KEOGH—Did you hear him say that the Catholic religion was damnable and idolatrous? Witness—He said that the Church of Rome was damnable and idolatrous.

Mr. KEOGH—Now, Sir, does not this gentleman live on tithes paid by the people? Witness—I believe he does.

Mr. KEOGH—You believe he does, Sir, and yet he said the religion of the people who pay him was damnable and idolatrous? Witness—Yes.

Mr. KEOGH—On your oath, Sir, is not the Catholic religion the religion of the people to whom he had the audacity to say this? Witness—On my oath, I don't know; I believe so.

Mr. KEOGH—Now, Sir, if that was said of your religion, would you have borne it? Witness—If they had showed me that——

Mr. KEOGH—Oh, I believe you would have borne it. What is Sheridan? Witness—He is a Scripture-reader.

Mr. KEOGH—Did he say that on the day we are speaking of? Witness—Oh, if he did not, he did on other days.

Mr. KEOGH—And let me ask you, Sir, do you believe you are doing the work of God when you do this? Witness—I do.

Mr. KEOGH—Let me ask you, Sir, are you a Christian? Witness—Yes.

Mr. KEOGH—And have read the words of our Lord in the New Testament? Witness—Yes.

Mr. KEOGH—On your oath, can you lay your hand on any words of His in which this doctrine of yours as regards your Catholic fellow-men is inculcated? Witness—He does not say the exact words.

Mr. KEOGH—Do you believe, Sir, that He anywhere says that

the Catholic religion is damnable and idolatrous? Witness—I believe he says as bad.

Mr. KEOGH—I have done with you, Sir. Go down.

In answer to Mr. BLAKE,

Witness said that Mr. Townsend's condemnation of the Catholics was *after* the traverser said the book was the Devil's Book.

John Sheridan, examined by Mr. BEYTAGH—Was in company with the Rev. Mr. Townsend and others on the day the offence was committed; saw the prisoner on the bridge near witness's house; Mr. Townsend asked him was he burning the New Testament, and he said he was burning the Devil's Book—Luther's Book, &c.; after burning a part of it, he handed it to a man on the bridge, who threw it into a field; witness took it up and brought it home, and gave it to Mr. Townsend that night; it was the authorized version of the Scriptures.

Cross-examined by Mr. JORDAN—Was a Scripture-reader in Galway and Sligo; had read the Scriptures for his Protestant and Roman Catholic fellow-countrymen wherever he met them, without fee or reward; was now paid; his salary was £3 per month; the Rev. Mr. Dallas was the Honorary Secretary to the Society that paid him.

Mr. JORDAN—How do you know the authorized version of the Scriptures? Witness—By words in italics and other things.

Mr. JORDAN—Can you prove that the version which you adopt is the authorized version? Witness—I have a Clergyman here to prove it; I can prove that the authorized version is the one authorized by James the First; I would not know an American Bible.

Rev. Hamilton Townsend, examined by Mr. BUCHANAN—Is Rector of Ballyovey; recollects the day on which the Bible was burned; saw the prisoner on that day; he was standing on the bridge, holding a book in his hand, and occasionally waving it; asked him if it was the Word of God; he said it was not, but the Word of the Devil—your Heretical Bible—Luther's Book; the prisoner repeated these words several times, and said he would burn as many as he could get; he waved the Bible within six inches of witness's face; he then handed it to another man; entered into a discussion with him after that; identifies the book (which was mostly consumed); that is the authorized version; the first words witness spoke to the prisoner were—"Is that the Word of God?" there was another Monk called Francis with prisoner; witness was accompanied by several other persons; this (producing the authorized) is the version appointed to be read in churches; the part unconsumed agrees in all respects with the authorized version which witness holds in his hand; has circulated Testaments in his parish; the book which has been burned is like them in every respect.

Cross-examined by Mr. KEOGH, Q.C.—How do you know that this book was the authorized version? Witness—From the sanction given to it as such in the reign of James I.

Mr. Keogh—Oh, that it is a long time ago. Have you ever seen an American Testament? Witness—Yes.

Mr. Keogh—How do you know the authorized version from an American Testament? Witness—By the text, and by a summary at the head of the chapters.

Mr. Keogh—Who appointed you, Sir? Witness—The Bishop of Tuam.

Mr. Keogh—When, Sir? Witness—In May, 1850.

Mr. Keogh—I suppose, Sir, you were greatly shocked at this transaction? Witness—I was, indeed.

Mr. Keogh—Have you ever seen a Roman Missal, Sir? Witness—I was very anxious to get a copy of it; I offered five shillings for one.

Mr. Keogh—Well you know what I mean. Have you ever read it? Witness—I have read extracts from it.

Mr. Keogh—Does it contain the Gospels? Witness—I don't know; I believe it does.

Mr. Keogh—Have you read the Douay Testament? Witness—There is no such thing. There is a Rhemish Testament, but no such thing as a Douay Testament. There is what is called a Douay Bible.

Mr. Keogh—Do you mean that as a correction? Well, is the Douay Bible an authorized version of the Scripture? Witness—No; the Church of Rome has no authorized version of the Scriptures in any living language.

Mr. Keogh—Oh, I see. Would you consider it wrong to destroy the Douay Scripture? Witness—Yes.

Mr. Keogh—Did you say that the Catholic religion, based on that Douay Scripture, was damnable and heretical? Witness—I not only said it, but I swore it.

Mr. Keogh—Now, Sir, have you been in the habit of going through the country, and saying to the people that their religion was heretical and damnable? Witness—I might have said it when questioned by persons, as I was by Mr. Moore in the Grand Jury room.

Mr. Keogh—Did you say it on the occasion that this book was burned? Witness—I don't recollect if I did.

Mr. Keogh—Did you hear the witness swear that you did? Witness—Yes.

Mr. Keogh—Did he tell the truth? Witness—I will not form any opinion on that point.

* With regard to this question, Mr. Townsend wrote to the *Mayo Constitution* two days after the trial:—"It has been told me that Mr. Keogh asked me, 'Do you say that the religion of the Church of Rome, founded on the Douay Bible, is damnable and idolatrous?' I did not think he asked more than 'is the religion damnable,' &c. I beg to say that, if I had observed the form of the question, I would have answered differently. There is no such religion in existence as his question implies. The religion of the Church of Rome is not founded on the Douay Bible."

Mr. Keogh—Did you get any informations sworn in this case?
Witness—Not at the time.

Mr. Keogh—Did you at any time? Witness—Yes.

Mr. Keogh—Did you get M'Carthy to swear an information?
Witness—Yes.

Mr. Keogh—Did you advance money for this prosecution out of your own pocket? Witness—I paid a shilling for a process-server.

Mr. Keogh—Anything else? Witness—My counsel, Mr. Buchanan, and my attorney, I have not paid yet.

Mr. Keogh—Now, do you expect to be refunded this money?
Witness—If I get it I will take it, for I am not rich.

Mr. Keogh—Oh, indeed, you are both "rich and rare". Did you know at first that you could swear informations? Witness—I did not until I got the opinion of counsel in Dublin.

Mr. Keogh—Now, Mr. Townsend, may I ask you, does the Bishop of Tuam know that you are in the habit of proclaiming that the Catholic religion is idolatrous and damnable? Witness—Why, he swore it, and so did the Queen.

Mr. Keogh—Does the Bishop of Tuam know that you, a Clergyman of the Established Church, go about amongst the people telling them that their religion is idolatrous and damnable?
Witness—He has no objection to my teaching what he swears to.

Mr. Keogh—Does he know you do this?

The witness declined to answer the question.

Baron Lefroy—Why do you not answer the question, Sir?
Witness—He does.

Mr. Keogh—Does he approve of it? Witness—He gave me promotion.

Mr. Keogh—Did he give it to you for that? Witness—He gave it to me for being able to preach in Irish.

Mr. Keogh—You came from Kerry, I believe, with Mr. M'Carthy O'Callaghan? Witness—Yes; I know him from my infancy.

Mr. Keogh—Were you ever of the Catholic persuasion? Witness—No.

Mr. Keogh—Were any of your Scripture-readers ever prosecuted? Witness—No.

Mr. Keogh—Well, was any one else; do not fence with me on a mere name? Witness—One of my converts was; but there is a great difference between a convert and a Scripture-reader.

Mr. Keogh—Indeed! Well, was there a convert prosecuted?
Witness—Yes, there was, for leaving his wife and taking up with another woman.

Mr. Keogh—You, of course, regretted that very much? Witness—I did.

Mr. Keogh—You were very sorry for it? Witness—Yes.

Mr. Keogh—One reason was, I suppose, that it would damage the mission? Witness—Yes, that was one reason.

Mr. Keogh—Injure it, I suppose, in regard to the funds which came from England. There are some venerable spinsters there, I believe? Witness—Christians will grieve, notwithstanding, a fall of that kind. There was a Judas amongst the twelve disciples, and there will be always bad people.

Mr. Keogh—Certainly; but you talk of Christianity, Mr. Townsend. Now, do you think that it is a Christian proceeding to walk amongst a whole people, and tell them their religion is idolatrous and damnable? Witness—*I said that I was not constantly in the habit of doing this.*

Mr. Keogh—Now, Sir, if you were to remain on that table until you were made a bishop of, I will make you answer my question. Do you, Sir, believe that it is a Christian thing to go amongst a Catholic people, and tell them their religion is idolatrous and damnable? Witness—I believe when the question is put to me——

Mr. Keogh—Now, I will not let you away from the question. Do you believe it? Witness—I do believe it.

Mr. Keogh—Then go down, Sir.

In answer to Mr. BLAKE, the witness was proceeding to give scriptural reasons for the opinions he entertained respecting the Romish religion; but the Judge said such a course was irrelevant.

The case for the Crown then closed by the handing in of documents.

Mr. KEOGH, Q.C., then rose to address the Jury for the defence. He said—I assure you, Gentlemen of the Jury, that his Lordship did not misunderstand me when, on this occasion, he did what he had kindly done on many former occasions, gave me credit for not wishing to waste the public time; and if, in the course of the observations which I shall feel it my duty to address to you, I shall appear tedious, I am sure the learned Judge will, in the exercise of that kindliness of disposition which no one has experienced more frequently than I have, made all due allowance for the position in which I am placed, in defending a gentleman whose liberty is in danger. And, my Lord and Gentlemen, I must say, that, during the twelve years which I have had the honour to be a member of this bar, I never recollect having seen any case so extraordinary in all its circumstances,—so characteristic of bad feeling,—so calculated to damage the character of our country,—as this is, brought into a court of justice. I am not now going to say that it is right or proper for any person to take up any book of a sacred nature, or any book of even a harmless nature, and cast it into the flames. I am not going to involve you or myself in the whole of the transactions that have been brought under your notice to-day; but, gentlemen, whilst defending my client, and asking for him at your hands what I conscientiously believe he is entitled to,—an acquittal,—I shall not hesitate to pronounce my opinion, that some of the proceedings of the witnesses produced here to-day, as detailed by themselves, were not conceived in any Christian spirit—had not for their text any of

the precepts of that Divine Redeemer, whom all Christians alike venerate and worship—but were calculated rather to engender in men's minds the worst and fiercest sentiments of sectarian hatred and unchristian ill will. My learned friend, who opened this case, told you that my client was an humble man, and had not the means of knowledge; and he further observed, in relation to the offence charged in the indictment, that the traverser “had been spirited on by others to do it.”

Mr. LLOYD begged to interrupt the learned counsel, and to observe that he had not made use of those observations, which were foreign to his feelings. He was borne out in his recollection by some of his learned friends near him.

Mr. KEOGH—My learned friend may be unconscious of having uttered these words; but most assuredly he did utter them, for I took them down at the time, and not a scintilla of evidence has been given to show that any one instigated the traverser to do what he is accused of having done.* This case has been got up by the Rev. Gentleman, who was examined as a witness, and his Scripture-reader, and several counsel have been retained for the purpose of securing a conviction against my client. I will leave it to the public mind to express what are the sentiments of the people of this part of the country with reference to those transactions in which the prosecutors in this case are agents. I know I am making an appeal to a jury differing, almost to a man, in religion from myself and the person whom I am defending; but I comment on the case as I think I am bound to do, remembering that there is a manliness, a spirit of fair play, amongst my fellow-countrymen, whether Protestant or Catholic, which would make them scorn to entertain any sentiment of such a wretchedly sectarian description as those witnesses whom you have had before you, and who have been pursuing their mission under the Reverend Gentleman who plays so prominent a part in this case, would wish to make you the medium of carrying into operation. What is the charge against my client? That, blasphemously intending to bring the Redeemer of the world into contempt, to cast a slur on the memory of the Saviour of man, and to blasphemously disrespect the Gospel of Jesus Christ, he did burn the book. You must, I say, gentlemen, believe all this before you find a verdict of guilty. You will have to believe this of a man who, the witnesses already on the table have admitted, would not burn what he believed to be the Word of God,† and who, as we will prove to you, by the only witness whom we shall produce, said, on the occasion in question, that he would rather consign himself to the flames than burn a book he believed to contain that holy word. Does any man in your box, gentlemen, doubt that my client is a Christian, as well

* See Mr. Townsend's evidence in the report of the trial at Ballinrobe, where it appears that the Monk said *the Priest told him to burn the Bibles!*

† They said no such thing.

as the divine who prosecutes him? Will any Protestant in Ireland, except that divine, deny that it is most disgraceful that, in a country where the great body of the people are Catholics, a comparatively small section of the community, differing from that people in religious matters, who derive a living out of the soil, should take upon themselves to tell that people that the religion of their fathers,—the religion in which they have been born, in which they have lived, in which they hope to close their existence,—the religion whose consolations they shall trust in at their last moments,—is to consign them to eternal damnation? Is that, gentlemen, the theory which your verdict is to affirm? Gentlemen, you will ask yourselves this question:—Did this humble man, however mistaken he may have been, intend to blaspheme the Redeemer? Unless you arrive at the conclusion that he did, you cannot find a verdict of guilty. You have heard that by every count of the indictment the blasphemous act imputed to my client is the burning of the authorized version of the New Testament. The common law of the land provided for the punishment of blasphemy before King James sanctioned what you are told is the authorized version of the Scriptures, or before there was the distinction between a Douay Bible or a Rhemish Testament and the authorized version; and, gentlemen, my client intended no offence against that law, for he is as sincere a Christian as any man in court, and would rather burn off his hand than aver that our Lord did not come on earth, that He was not the Son of the Living God, or that He had not revealed His divine truths through the Holy Scriptures. But I know, gentlemen, what was calculated upon in this case. Their Church Missionaries and their Bible Societies clubbed their money together to prosecute this man. This transaction occurred on the 23d of November. There was no prosecution till the 23d of February; but they then calculated that at the Assizes they would get a Protestant Jury, who would take their assertions as proof. But they will, I think, find that they were mistaken; they will not get a Jury of Irishmen, even though it be composed almost exclusively of Protestants, to find, upon their unsupported assertions, that a Roman Catholic, a sincere Christian, reviled the sacred volume, or denied the mission of Jesus Christ. Has the Holy Scripture been assailed? No such thing. Do you credit that the traverser meant to deny the truth of Scripture,—the truth of which is admitted by all Christians, and some of which (the old Testament) is not denied by the Jews? I ask, gentlemen, does any man in this community believe that a Roman Catholic, who has as sincere a veneration for the Word of God as any Agent or Scripture-reader,—as any Protestant, or any other Christian in the world,—can be guilty of the offence charged in this indictment? Is it not a very different thing to express a disapproval of a parti-

* See the practice and proceedings of the Apostles reviewed a few pages after.

cular version of the Scripture, and to blaspheme the Scriptures themselves? Assailing a particular version is not an offence against the common law. It is not blasphemously deriding the name of the Lord, or defiling the Holy Scriptures. My client has not been guilty of this latter offence, on the showing of the prosecutors themselves. On the contrary, all their testimony is directly the reverse,¹ for all the witnesses say that my client denied that he was burning the Word of God. No doubt, gentlemen, he is charging with burning the authorized version of the Word of God. Well, on that point, gentlemen, I must tell you, that, as a matter of fact, unless you believe this book was the authorized version, the charge must fall to the ground. And now, what is that which is called the authorized version? You were told on the table that it was the version authorized to be read in churches. You heard some of the witnesses telling the differences between this version and the Douay edition; and, gentlemen, how unchristian have been the feelings,—how violent have been the contentions,—how fierce have been the animosities,—that men have founded on these differences! My client believed this book to be a spurious edition of the Scripture, and, in his over-zeal for the maintenance of what he considers the true version, he threw it into the fire;* but all the evidence which has been sent up to you, goes to show that he would have as soon cast himself into the flames, as burn what he believed to be the true Word of God.† Gentlemen, you have heard what have been the practices of certain persons differing in religion from my client. Now, though Bishops and other great personages may swear that the religion of the great majority of the people of this country is damnable and idolatrous, no power on earth will prevent me from saying, that if the Clergy or Agents of any denomination of Christians go about amongst their Catholic fellow-countrymen, making to them that insulting declaration respecting their faith, those persons could not do anything more calculated to subvert all peace and order, more directed to mar the prosperity of the country, more likely to excite ill feeling amongst men, more suited to set brother against brother, and to perpetuate discord. Gentlemen, this system has brought centuries of misery on our country. This system should be denounced by all Christian men; and it was with the deepest regret I heard it unblushingly stated, this day, that the condemnation of the religion of the people of the country to the professors of that religion was carried on, not alone with the cognizance but with the full approval of the Bishop of Tuam, who, as has been sworn to, has heaped honours on a man who has so denounced the faith of his fellow-countrymen. Does not his Lordship know that he is depending on the people of this country—that he is maintained in his episcopacy out of the produce of this soil? He is

* The fact is here admitted.

† It does not show any such thing.

receiving,—it is not for me to say why he is getting it, or what he does for it,—an enormous income from the Catholic people of Ireland. Does he not know that this is a Catholic land with a Protestant Church in it, and that, as a high Bishop in that Protestant Church, he draws his revenues from amongst a Catholic population? An unworthy return it is of Ministers, who are fed and clothed by a Catholic people, to condemn them beyond the pale of salvation for their attachment to the old faith of their country! Why, I would not wonder if occurrences such as these provoked an insurrection against all law,* by those people whose religious belief is thus damned, and whose fathers and grandfathers are, by those Missionaries, condemned to eternal perdition!† Gentlemen, I speak what I believe. I may have outraged your prejudices: I do not care if I have done so. But I know my countrymen; and I believe that the Protestant gentlemen in that box will not lend themselves to the task of completing the persecution commenced against this unfortunate man. You will not send the traverser to gaol for burning what, in his conscience, he believed was not the Word of God; whilst those other men return to their homes to enjoy the honours and emoluments conferred upon them for doing that which, if it be not a violation of human law, is undoubtedly a breach of that law which is above all human statutes, and by which you and I shall be tried at the bar of eternal judgment. My client, gentlemen, is humble and friendless; he has no array of counsel to defend him; but, on the evidence before you, I confidently ask for an acquittal at your hands. His Lordship has extended to me, during this case, that kindness which I have had so frequently to acknowledge on former occasions; and I have not the most remote doubt that he will, in putting the case to you, bring to his aid those great judicial powers, and that perfect impartiality, for which he is so eminently distinguished; and under all the circumstances attending on this inquiry, I feel that my client's case is as safe as if it were in the hands of a Jury of his own religion. Gentlemen, when you remember the fearful scenes that have taken place in Ireland,—when you call to mind the throes of agony which have agitated the land, and which have been caused by this system of setting man against man—, Roman Catholic against Protestant,—I believe you will consider that the sooner such a system is put an end to, the better for us all. I think, gentlemen, that you will aid in bringing about so desirable a state of things, by pronouncing that

* The like happened at Ephesus before, when Paul “provoked an insurrection against all law” among the silversmiths, because he said, “they be no Gods which are made with hands.”

† The Missionaries condemn no *man*, neither fathers nor grandfathers, but they do “*the religious belief*” of the Papal Church, and not they only, but also and equally the Queen, the great Officers of State, the English and all Protestant Churches, pronounce that “religious belief” “*idolatrous and damnable.*”

verdict to which my client is entitled; and when you leave your jury-box to go forth amongst your fellow Christians, and retire into the bosom of your families, your hearts will palpitate more joyfully,—with honester and freer vibrations,—because you will have the conscientious conviction that you have done justice in mercy to one who conscientiously differed from you in religious belief.

[A loud burst of applause from the crowded court followed the conclusion of the Learned Gentleman's address. Indeed, on several occasions during the speech there were general murmurs of applause, which were with difficulty suppressed by the officers of the court].

Patt Bourke was then examined for the prisoner by Mr. KEOGH, Q.C.—Recollects the 23d of November last, the day the book was burned; saw Brother St. John, Sheridan, and others, on that occasion; heard all that Mr. Townsend has stated; Brother St. John said he would as soon burn himself as the Word of God, but that he was burning the corrupted Word of Man; he asked Mr. Townsend to prove to him that it was the Word of God; Mr. Townsend said that our doctrine was damnable and heretical, and our Priests were of the Devil.

Cross-examined by Mr. LLOYD—Saw another Monk besides Brother St. John there; did not see him assist in the burning; the book was burning at the time Mr. Townsend came up.

Mr. P. BLAKE replied for the Crown, and, in a very temperate and judicious speech, disclaimed all connexion with the motives imputed to the prosecutors. The Learned Counsel having briefly recapitulated the evidence,

Baron LEFROY proceeded to charge the Jury. He said—I am anxious that this case should be confined within the limits required by the law, and shall state to you what that law is. Great allowance is, no doubt, to be made for Counsel in the discharge of his duty, and he is permitted to take a wide range; but there are limits which should not be exceeded. I must say, as to some of the topics that have been introduced, that they have not been relevant to the issue you have to try. Amongst these topics we are not to consider whether the witnesses for the Crown acted in a manner to excite uncharitable feelings. You are not to try whether they acted with the moderation which suits the Christian Church, and kept themselves within due bounds. We are not trying them whether, while discharging what they believe to be their duty to God, they have acted with due regard for the feelings of others; therefore, all that has been said, with reference to their having pursued this line of conduct, is beside the question. You are not to try that, but you are to try whether the traverser is at liberty to indulge his uncharitable feelings under the plea of the conduct of others, and, by his conduct, insult Christianity itself. His Lordship having stated the nature of the indictment, proceeded—It is for you to say whether those charges have been

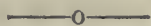
proved or not, and whether you are satisfied that he said he was not burning the Word of God, but the Word of the Devil, and whether the words were applied to the authorized version of the Holy Scriptures, and whether the burning of that book is consistent with the reverence due to that version of the Scriptures authorized by the law of the land. In this case he is indicted for burning the authorized version; but the offence is equally applicable to any other version of the Scriptures, whether it be the Douay Bible or the Rhemish Testament; and the words used would be blasphemous against either version, as showing a want of reverence for the Scriptures; because it is not the version of the Scriptures which will warrant the commission of such an offence. It is not because fallible man cannot agree upon a translation of a portion of the Scriptures, that they are to be treated with this want of reverence; that, because it is not a particular translation, it shall be treated with such vilification. Is it to be held that, when the law of the land sanctions a certain version, and calls it the authorized version, it is to be said that any man, be his opinions what they may, shall pour contempt on it, and thus be guilty of a violation of the law? Is he to be at liberty to throw that book into the fire, and say that he shall vilify that book which the law has sanctioned? It has been said to you that this act must be done with *intent*, and on that the law is clear: every man is presumed to understand the consequences of his own acts. If a man can throw a book into the fire, whether it be the Douay Bible or the authorized version, and if you believe that he did not intend any contempt, then you should acquit him; but if you believe that he did burn the book, and made use of the language, it will be your duty to find him guilty.

The Jury retired, and, after about half an hour's deliberation, returned a verdict of—GUILTY.

Immediately after the Clerk of the Crown had read the verdict, Mr. BLAKE, Q.C., said to his Lordship that the Crown did not wish to press for any punishment in this case, the object of the prosecutors being to put a stop to such acts.

The Learned BARON was very glad to hear Counsel for the Crown say so, and trusted there would be no further acts of this kind perpetrated. His Lordship, then, after a brief address to the prisoner, pronounced the following sentence:—

“To give bail, himself in £20, and two sureties in £10 each, to keep the peace and good behaviour to all her Majesty's subjects for seven years, and to come up for judgment when called upon, “getting ten days' notice.”



III. THE DEFENCE.

From beginning to end of these legal proceedings, it was manifestly felt, by those who conducted the defence, that a shadow of

vindication could not be set up for the Monk. But, under colour of defending the accused, an attack was made on proselytism. Any one will see, at a glance, that that was the object of the cross-examination, both at Ballinrobe and at Castlebar. The *Tuam Herald*, Dr. McHale's journal, in giving a report of the former trial, says, that the witnesses for the prosecution

"Underwent a searching and able cross-examination by Messrs. Ignatius Kelly and Griffin, *tending to expose the system of proselytism* carried on at present in this country."

Mr. Keogh's cross-examination and speech were likewise directed to that object. There were three things which they sought to expose: bribery; that the Scripture-readers, &c., *force* themselves into the houses of Roman Catholics; and that they insult the people. This attempt at an "exposure" failed miserably.

With regard to bribery, and forcing themselves into the houses, it was given in evidence by McCarthy—

"Swears positively that he never knew a shilling given to any one to profess Protestantism; food and clothing are given at the school to destitute children, *and as a charity, and not to profess Protestantism*; knows Kitty Sheridan; she was at the school; her parents took her away; a bib was taken from her by witness when she left the school, because he considered it school property, the bibs being only given to be used in the school; when they came they put them on, and when they went away they took them off; no other clothes that had been given her were taken from her; she got no food; there was no food given in the school; swears that they never *force* themselves into the houses of any Roman Catholics; several Roman Catholics came to ask for Douay Testaments."

It is truly amusing to hear these parties speak of violence. Not a week occurs in which some fresh outrage is not committed by the party under the control of the Priests. In a letter of the Rev. H. Townsend, published in the *Mayo Constitution* of the 20th of January, there is related the following summary of acts of violence and outrage committed against himself and others:—

"The agents of the Church of Rome have tried many expedients to stop the spirit of inquiry that has arisen among these people. They made a nocturnal visit to the houses of two converts, and beat the inmates most barbarously. That failed to stop our work. It served only to increase our numbers. Then the Monks of Partry began to assail us with abuse, and we were constantly hooted, and pelted with stones, on passing their Monastery. They even ventured on this perilous, to them perilous, course of engaging us in argument. The people flocked around us, and listened to the Monks explaining and defending Popery on the one hand, and to us stating Christianity and exposing error on the other. Sir, the Monks soon gave up

“that way of impeding our progress. The freely expressed sentiments of many taught them, that if they sought to check our career, they must not submit their cause to argument and examination. A new plan was adopted. A Priest used to come among the people, and use his influence, one while by coaxing, another by cursing, and oftentimes by offering money to the converts to apostatize. He was a man of much local influence, and very popular with the people. But that plan did not succeed. They altered their tactics. They endeavoured to put an end to my humble labours among them. Three balls were fired into my bed-room at night. That did not stop us. Our enemies became perfectly maddened. Their next step could have been suggested only by the most diabolical fanaticism. They commenced burning our Bibles ! But the fire which the mad blasphemers raised with our sacred books has had the effect of kindling still more the spirit of inquiry. Every effort of theirs has hitherto failed. Their impious and violent endeavours to mar our work was only throwing oil on a fire to quench it.”

An editorial article in the *Mayo Constitution* contains the following account of two days' Romish transactions in Tuam :—

“DISGRACEFUL RIOTS IN TUAM.

“The *Tuam Herald*, the acknowledged-organ of the Tuam rioters, furnishes us with an account of as disgraceful and insufferable proceedings on the part of a Romish mob as we have ever heard of in modern times, as having taken place in any country that can boast of just laws and civilization. There is one thing in this case that does fill us with amazement—that the *Tuam Herald* would publish these proceedings. It was only last week that our duty called us to comment on a letter of Dr. McHale to the Bishop of Nantes, in which he said—‘The crowning evil of our poor is the *religious persecution* which is carried on by montebank imposters, who traverse the country in all directions, and under all sorts of colours, sustained by Protestant landlords, &c.’ A specimen of this ‘religious persecution’ is furnished by his own journal. We lay the matter before our readers in the most favourable way for ‘his grace’ that is possible,—in the way that it is represented by his own paper. We only take the precaution of observing, that the true state of the case is, in all probability, much worse than is here set forth.

“Taking, however, the *Tuam Herald* for our authority, we go on to state that it informs us that one of ‘the persecutors,’ the Rev. Mr. Dallas, perpetrated such a horrible act of ‘persecution’ as to preach in the Protestant church of St. Mary’s, on last Wednesday, in Tuam. It then tells us that the poor ‘persecuted’ flock of Dr. McHale proceeded to the church in a large crowd, ‘shouting and hurraing.’ Farther, that a police force of ‘upwards of sixty men, comprising those of the town and neighbouring

“station,’ with the resident magistrate, ‘all under arms,’ had “stationed themselves ‘at the church entrance’ to prevent “the “faithful,’ the *persecuted* faithful, from bursting into the church. “It then adds, throwing a faint gleam on the nature of the proceedings of the large crowd of Dr. M’Hale’s ‘persecuted’ followers, that the magistrate, conceiving it to be a riotous assembly, “proceeded to read the ‘riot act.’ Here was a ‘nodus vindice dignus,’ an occasion worthy of a special interposition to “deliver the ‘persecuted’ flock. It received it. ‘Fortunately, “the Rev. Mr. Conry, R.C.C., arrived,’ but not a single moment “before the ‘riot act’ was read, and, like the descent of a divinity “from Olympus into the battles of Homer, to deliver a favourite “from the perils of the fight, having achieved the safety of the “persecuted’ from the dangers of the ‘riot act,’ he suddenly disappears ; for, some time after, however, ‘the people assembled “in great numbers in the streets.’ Where was he then ‘at whose “instance,’ a short time before, ‘the crowd at *once* went away?’ “Why did he disperse the mob when the ‘riot act’ was read, and “not after ? He was manifestly manœuvring his troops like any “other skilful captain, and he sounded the retreat, or ‘hurraed’ to “the charge, as the fortunes of the battle, or the hope of victory, “suggested. But it was when the *persecuted* ‘people assembled “again in great numbers in the streets’ that the combat commenced in right earnest, the poor ‘persecuted’ people ‘shouting’ “and ‘throwing stones,’ whereby ‘a policeman was knocked “down,’ on the one hand, and the police making arrests on the “other. A poor man had his skull fractured, to which party he “belonged is not stated, but whoever he was the injury was “inflicted, *of course*, ‘by one of the Bible-readers.’ The journalist adds, ‘Several other unpleasant occurrences took place, “and the excitement, which was very great, continued up to a late “hour.’ But are our readers to suppose that it terminated here ? “Let the organ of the mob instruct them that, ‘on the following “day, the disagreeable scenes were renewed, and the streets were “thronged with crowds of people, through which a large body of “armed policemen were marching and countermarching, headed by “the Resident Magistrate, &c.’”

On the occasion of the Monk’s Trial at Ballinrobe, the *Mayo Constitution* says—

“For some time after, the excitement was very great, and Protestant clergymen were very grossly insulted on the streets.”

The *Galway Vindicator*, of the 23d February, states that the Rev. Mr. Brownrigg preached in the Protestant church of Galway. That into the Protestant church a “heterogeneous rabble” came, and made the sacred edifice resound with “shoutings, whistlings, cock-crowings.” That “the preaching, of course, ended in a riot.” That “the church was the scene of the most scandalous disorder.”

That "the church windows were broken." That "the preacher narrowly escaped from the mob."

And the men who concoct, countenance, and instigate these proceedings, are the men who complain of violence being employed by Missionaries!

The great charge urged against the Missionaries is, that they condemn the religion of the people. They use expressions regarding it which must offend them and excite them. The re-iteration of this, with as much noise, rage, and venom as he could muster, formed the matter of the speech which Mr. Keogh *spoke*, which was not very much like that which was published.

To say the least of it, this accusation comes with a very bad grace from these parties. Their altar harangues, their public speeches, their letters, the columns of their journals, teem with the lowest scurrility. As a specimen chosen from materials nearest at hand, let there be taken one Letter of Dr. M'Hale, one number of the *Galway Vindicator*, one altar harangue of Father Marshall, and one speech of Mr. Moore, M.P., and there will be found regarding the Rev. Messrs. Dallas, Brownrigg, Townsend, and the Protestant clergy generally, the following elegant and inoffensive expressions:—"roving knaves"—"unprincipled mercenaries"—"mercenary vagabonds"—"venomous harpies"—"infidels in practice"—"apostates from the very essence of the Gospel"—"sanctimonious miscreants." Father Marshall, the Oxford pervert, says that the Protestant Bible "*blasphemes High Heaven!*" and, in a Romish chapel, he turned round to some Protestant clergymen who had come to hear his reasons for becoming a Romanist, and said,—"*Go, ye hypocrites—ye whited sepulchres, full of dead men's bones and all uncleanness. Get you to your concubines, and amuse yourselves with your children.*" Mr. Moore, in a speech at Partry, referring to the Missionaries, calls them—"vagabond emissaries," "the religious pickpockets and the spiritual swell mob of this parish," "vagabonds," "these poor flunkies," "miserable impostors," "missionary vagabonds," "puny whipsters," "blockheads." He says the pious Protestant gentlewomen of England "*spent their youth in licentious (!) excitement.*" The Bishops are "archangels of darkness." Protestantism a "controversy deep as the bottomless pit from which it originally proceeded." The whole of this speech will be given in an appendix.

These very gentlemen complain about offensive expressions! Let it not be forgotten that, from the position and pretensions of these individuals, it is no more than reasonable to conclude that this style of bitter scolding is the most polished and polite that the Papal faction put forth. And if this be the best, what must the rest and worst be!

But the Clergy do not desire to make the Romish Priests and "the Pope's Brass Band" models for their imitation. They do not justify the use of condemnatory expressions regarding the Papacy because the M'Hales and the Moores and the Marshalls utter

scurrilous invectives regarding them. But to this charge of using condemnatory language of the Papacy, there is something to which the Clergy plead guilty, and something to which they do not. They plead guilty to believing, and sometimes, on proper occasions, saying, that Popery is heretical, apostate, idolatrous, and damnable. That they say so constantly, needlessly, or offensively, they do deny. They justify the declarations that they make on the ground that they are true. When they may think it necessary or expedient to say that Romanism is a heresy, an apostacy, a system of idolatry,—that “the Mass is a blasphemous fable and a dangerous deceit,”—the apology that they put forth for this is, that these things are most certain truths, that the statement of them is made with the hope that they may be profitable, and that such statements, with such an object, are fully warranted by the example of the Apostles.

It is absurd to start up in amazement at any Protestant, more especially a Protestant clergyman, for expressing such an opinion of Popery. The Church of England, in her Articles and several of her Homilies, passes the most damnatory judgment on the Papacy. Among other things which she declares, she teaches in the 31st Art., that “the Mass is a blasphemous fable, and a dangerous deceit.” In the “Homily on Peril of Idolatry,” it says of the Church of Rome, that she is “drowned in abominable idolatry, of all other vices most detested of God, and most damnable to man.” Every clergyman makes the most solemn declaration of his belief of this. In the 35th Art. it is said that these Homilies “contain a godly and wholesome doctrine,” and, in the end, adds, “and, therefore, we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people.” No one is, or can be a clergyman in the Church of England without giving his “unfeigned assent and consent” to this. Still more, he solemnly promises, at his ordination, to “be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God’s Word.” No man can honestly be a clergyman, nor intelligently a Protestant, without believing that the Church of Rome is idolatrous. To pass over her images, and relics, and saintly invocation, there remains one thing that must be decisive on this point in the mind of every real Protestant. Being so, he necessarily believes the Host to be only a wafer,—a piece of flour and water,—and, if he know anything at all, he must know that the Church of Rome gives to that which he knows is only a wafer the worship due to Jehovah, which, according to his belief, must be the vilest and most senseless idolatry ever practised beneath the sun. If he thinks anything else than this, he is a Roman Catholic, and not a Protestant. It is frankly conceded that there are many who believe this truth in whom it does not produce the feelings and the conduct that it ought—men who make it a subject of ridicule and sport, and the unhappy victims of it an object of contempt. But

there are some who believe this truth who have neither wisdom nor piety, who have an equal disregard for the feelings and the souls of men. But if they were wise, and pious, and charitable, they would be deeply impressed with the belief that to be an idolator is a vast misfortune, and deeply impressed with tender compassion for him on account of his misfortune, and deeply anxious to be the instrument to heal it, but deeply cautious lest they might take any step to hinder that. The course they would pursue might probably be something like the following which occurs in a letter of the 8th inst., in the *Mayo Constitution*, with Mr. Townsend's signature:—

“My own judgment in the matter is, that it would be much better to set forth the arguments that would prove their religion to be what I have said, and then the judgment of the hearer would calmly acquiesce in the language appropriate to express the conclusion.

“I do not know anything more stupidly insane in the object that I have in view,—namely, to convert Roman Catholics,—than to pursue the course that is popularly supposed we do—to force ourselves into the houses of the people, and insult them; to walk in and say, you are idolaters and heretics. We beg the public to give us credit for a little more common sense than this. We are guided by a wiser and a holier policy. Our first aim is, to teach the people how they may be saved. Our second, and essentially connected with this, is to show them their dangerous errors. We do so without sneering at them, or reviling them, or insulting them. We take into account their prejudices and their ignorance, and we specially guard against any expression that would offend them, and which our arguments would not require. The magnitude of their errors is so great that the contemplation of them awakens compassion for those who are their victims, and not a wish to insult them.”

A question of this kind may fairly enough be raised as to the expediency or the policy of pronouncing constantly this damnatory judgment on the Papacy; but it is in the highest degree silly and absurd to start up in amazement and indignation at a Protestant Clergyman for saying or swearing that he believes it. The existence of every Church,—of every Minister,—of every Protestant,—nay, more, of our Queen,—of our Protestant Members of Parliament,—of our Judges,—is a public proclamation that Popery is “damnable and idolatrous.” Neither of them can have a righteous or legal existence without it.

What guilt, then, attaches to those who plead guilty to this charge, except the guilt that attaches to telling truth? Indeed, if Popery be from God,—if these judgments that our Church has pronounced upon it be false,—then, truly, the Ministers who labour to persuade the people into the belief of this falsehood, and the Missionary Societies that collect funds to assist in propagating this falsehood, and the Irish Church, that is established to support,

among other things, this falsehood, deserve much of the abuse and execration that are heaped upon them. But if, on the other hand, Popery be what is declared of it,—heretical, apostate, blasphemous, idolatrous, dangerous, and damnable,—then, indeed, Roman Catholics are in a very lamentable condition. That it is so, has been abundantly demonstrated again and again. This being so, no language can be too strong wherewith to reprobate it. This justifies exertions a thousand times as great as are made, provided they are made in the spirit of Christianity and of the Constitution, to root it out. Every righteous effort to demolish it is among the loftiest acts of patriotism and of charity, and of acceptable service to the Deity. There can be no greater charity to Roman Catholics than to labour to deliver them from doctrines that are “idolatrous and damnable.” There can be no higher patriotism than to disburthen the land of a system that has spread misery through every country. There can be little more acceptable to God than the overthrow of a system that He has so vehemently denounced, that has so dimmed His glory, that has so corrupted His religion, and oppressed His people. But, in the efforts that man will make against it, he must not dare to lift a weapon that God and the laws of his country have not legalized.

But there are some who agree with Protestants in denouncing Popery, who yet agree with the Priests in denouncing Missionaries. They think it very wrong to bring the Scriptures into Roman Catholic districts; to expose the errors of what is called “the religion of the people;” more especially, to say of it, at any time, what they themselves confess is true of it; that, to tell the people the extent and magnitude and consequence of their errors, is uncharitable, and breeds ill feeling, and excites public commotion, and, therefore, is to be denounced and discountenanced.

Would the example of the Apostles have any weight with these individuals? Let them turn their attention to these primitive Missionaries, and the places which they visited, and the occurrences in which they were engaged, and the conduct that they pursued, and let them try whether they can condemn our Missionaries without condemning the Apostles.

No one can read the following passage (Acts xvi. 19—22), without being forcibly reminded of Tuam, and the conduct of its Romish Priests, and fanatic rabble, and bigoted and partisan Magistrates:—“And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the Rulers, and brought them to the Magistrates, saying, ‘these men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.’ And the multitude rose up together against them: and the Magistrates rent off their clothes,” &c. The proceedings of the masters, the multitude, and the Magistrates, here, and the occasion of them, are substantially the same as in Tuam. In both there are the partisan

Magistrates exhibiting outwardly feelings of a sectarian nature, totally incapacitating them for the equitable administration of justice. In both there is the excited multitude rising up against the Ministers of the Gospel. In both there are the frantic masters raging because they see the hopes of their gain gone or going. In both there is the same charge against the Ministers, that they "teach customs which are not lawful for us to receive, neither to observe, being Romans."

Here is another scene in which Paul was concerned (Acts xxi. 27—31):—"The Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place; and further, brought Greeks [Jumpers] also into the temple, and hath polluted this holy place. . . . And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple, and forthwith the doors were shut. And as they went about to kill him, tidings came unto the Chief Captain that all Jerusalem was in an uproar."

With this compare a scene that took place recently in Galway, as described by the *Romish Journal*, the *Galway Vindicator*:—

"We have already chronicled the disedifying occurrences in the Church of St. Nicholas, when Dallas held forth there a few weeks since. The echoes with which *the Church resounded* from the poor man's cant and roaring, and from the *shoutings* and *whistlings* and *cock-crowings* of the heterogeneous rabble who honoured him with their attendance, had scarce died away when the sweet music was renewed by a gentleman rejoicing in the euphonious name of Brownrigg. The preaching, of course, ended in a riot. With the experience of what had occurred in Tuam,—seeing that such disgusting exhibitions invariably end in riot and disorder,—the sanctimonious gentry who pull the wires that put Dallas, Brownrigg, and such other Punch and Judys in motion—determined to sanctify the Sabbath by another row in Galway. Catholics were again 'affectionately invited,' by circulars and placards, to hear one of their most cherished devotions assailed. *The church* was again the scene of most scandalous disorder. *The Preacher narrowly escaped from the mob*—some say in the disguise of a policeman's top coat, and others that he crouched under the cloak of a servant girl. *The church windows were broken*—most probably by the Jumpers."

One other occurrence (Acts xix. 23—29):—

"And the same time there arose no small stir about that way. For a certain man, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen: whom he called together with the workmen of like occupation, and said, *Sirs, ye know that by this craft we have our wealth.*

“ Moreover, ye see and hear, that not alone at Ephesus, but
 “ almost throughout all Asia, this Paul hath persuaded and turned
 “ away much people, *saying that they be no gods which are made*
 “ *with hands*: so that not only this our craft is in danger to be set
 “ at nought; but also that the temple of the great goddess Diana
 “ should be despised; and her magnificence should be destroyed,
 “ whom all Asia and the world worshippeth. And when they
 “ heard these sayings they were full of wrath, and cried out,
 “ saying, Great is Diana of the Ephesians. And the whole city
 “ was filled with confusion.”

This is identically what takes place at the present day. At a
 “ Concursum” of the Priests in Tuam, Dr. M’Hale and the Priests,
 like Demetrius and his fellow-craftsmen at thir “ Concursum” in
 Ephesus, have to lament bitterly and exclaim to each other,
 “ Sirs, ye know that by this craft [Popery] we have our wealth.”
 They passionately complain, too, that these Missionaries “ have
 “ persuaded and turned away much people, saying that they be no
 “ gods which are made with hands;” in other words, saying that
 their religion is “ idolatrous.” And like the craftsmen of Ephesus,
 the Keoghs, and the Moores, and the M’Hales, and the Priests,
 and all whose living and notoriety depend on the popular superstition,
 “ when they hear these things they are full of wrath,” for
 both their “ craft is in danger to be set at nought,” and also “ the
 “ worship of their great goddess” is likely to fall into disrepute.
 And the charges that they bring in many instances are not true,
 for, like the Town Clerk at Ephesus, the Magistrates of this day
 might well tell them—“ Ye have brought hither these men, which
 “ are neither robbers of churches, nor yet blasphemers of your
 “ goddess” (Acts xix. 37). It is the Priests, and not the Ministers,
 that blaspheme the Blessed Virgin. Protestants hold her name
 and history in respectful remembrance. But Romanists, by
 making her “ a great goddess,” commit the most appalling blas-
 phemy against God, and do what, if she knew it, would fill her
 with confusion, and if not (which is not possible), would cover her
 with wickedness and dishonour.

The passages which have been quoted contain the version that
 the adversaries were accustomed to give of Paul’s teaching. But
 indeed it was substantially correct. At Lystra, he is found design-
 ating, before a vast multitude, the religion of “ the people” and
 of their fathers—“ these *vanities*.” On Mars’ Hill he is heard by
 the people saying, regarding the religion of “ the people, “ Ye
 “ men of Athens, I perceive that *in all things ye are too supersti-*
 “ *tious*,” and then going on to expose fully, fearlessly, and, no
 doubt, solemnly, the folly and the guilt of their idolatry. Before
 Felix he is heard making allusion to the charges which the Jews
 brought against him, that he taught the people every where a new
 religion, a heresy; and he is heard saying—“ But this I confess
 “ unto thee, that, after the way which they call heresy, so worship.

"I the God of my fathers, believing all things which are written in the law and in the prophets." If "heresy" be to teach differently from these who have made void the Word of God by their traditions, and to believe all things written in the Scriptures, then he is a heretic; and if to draw away men every where into such a heresy be a crime, he is guilty.

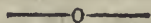
The Ministers and the Missionaries in the present day pursue exactly the same conduct, make the same confession, and plead guilty to the same criminality. It is true, they deliver their message very often when the religion of "the people" is different. But the Apostles did the same. It is true, that sometimes they must fully and faithfully expose the errors, "the vanities," the "superstitions," the "idolatries" of "the people." But the Apostles did the same. It is true, the Masters, and Craftsmen, and Priests of the popular superstition, are frantic with rage at these proceedings. But this all happened to the Apostles. It is true, the multitude, urged on by the Priests, sometimes rises with violence, and the towns are filled with confusion. But the same happened to the Apostles. It is true, the Ministers and Missionaries intend, "through good report and evil report," "though bonds and imprisonment awaited them in every city," to proceed as they have begun. The conduct of the Apostles gives them that example, and furnishes their apology. It is true, there are many who blame the Ministers and Missionaries, who call them "pestilent fellows," "ringleaders of sedition," "the men that turn the world upside down." But the same blame and the same abuse were heaped upon the Apostles. It is true that, notwithstanding this blame from within and this abuse from without—notwithstanding the madness of the Priests and the violence of the mobs. at their command—multitudes are embracing the Gospel and renouncing Popery—many are reasoning, debating, doubting. Shall the Missionaries draw back? In the day they will do that, they will make a most wicked departure from the example of the Apostles.

On the whole, therefore, there is no culpability in using this language of the modern Church of Rome. The practice of the Apostles vindicates it, if the charge be true. The Reformers solemnly made the charge, and every man who ranges himself beneath their banners virtually, and some actually, make the same. There is nothing in the circumstances of this age to make us act differently from the Apostles, or think differently from the Reformers. The souls of men are as valuable now as they were then, and idolatry is as ruinous to them now as it was then, and the duty of crying,—“Wherefore, my dearly beloved, flee from idolatry,” (1 Cor. x. 14.) is as imperative now as it was then. We have the same judgment of Rome as the Reformers recorded three centuries ago. Nothing has changed in that matter. Rome has the same principles, we have the same arguments, and they bear

the same conclusions as they did before, and we have the same duty regarding these conclusions.

There are some who will still quarrel with the exercise of that duty. But they will be found to be those who are very ignorant of Popery, or very indifferent to the best interests of its victims.

Neither the counsel nor the example—neither the culpable ignorance nor the chilling indifference of such, should form a model for any man's imitation.



IV. THE MONK PERFECTLY REPRESENTED THE PRINCIPLES OF HIS CHURCH.

If this man, in burning the Bible so often, did anything that is inconsistent with the decrees, canons, bulls, rescripts, or extravagants of the Popes, would he not have been condemned and censured by the Priests and Dr. M'Hale? Did they do anything that that implied the slightest disapprobation of his conduct? On the contrary, did they not do everything that inferred their sanction and approval of his blasphemy? The "Catholic Defence Association" espoused his cause. The Priests flocked to his side when he was brought to trial. These gentlemen, aided and assisted by Mr. Moore, M.P., attracted the attention of every one in the court by their exertions in helping the defence. Was it denied that he burned the Bible? Did the Priests think he did not? It was admitted by his Counsel that he did. His friends and patrons knew he did. He said himself that the Parish Priest told him to do it. After it was noised abroad and known every where that these Franciscan Monks had been for months burning the Bible, Dr. M'Hale wrote a letter conferring the very highest praise upon these Franciscan Monks.

It is as clear as anything can be that he has the fullest countenance and approval from the leading men of his Church in this province. And if these do not represent Popery, where, or by whom, is it represented?

But he has not only their countenance in the use of his blasphemous expressions, but he has also the example of the highest, and has been imitated by others. Dr. M'Hale's journal, the *Tuam Herald*, calls the Protestant Bible "*a heretical*" book. The *Tablet*, the organ of the Romish Church in Ireland, in a late number, says:—"One of the tricks of the seducers is with a book which they call the Bible; an *heretical* work issued by heretical authorities, condemned by the Church, and no more the *Word of God* than the *Koran* is the *Word of God*." Again:—"What they suppose to be the Word of God is brought them by the canting varlets who seek to entrap them, the veneration for the

“supposed holiness of the book *becomes, or may become, a step to further mischief*. It is necessary, therefore, and a duty for the Clergy, to root out this prejudice, and to convince the people that what the Bible-readers distribute is not a holy book, but an heretical book; and they would fail grievously in their duty if they did not take *some means to this end*.” Again, regarding this very transaction:—“If ‘Brother John,’ the defendant in that suit, was guilty of an offence, the present writer is equally an offender. *He has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his taste economically; and he heartily wishes that the whole seed, breed, and generation of them was extirpated*, except, perhaps, a stray copy in a collector’s library, as you sometimes find a copy of Jacob Boehmen’s narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate.” Father Marshall, the Oxford apostate, says that it “*blasphemes High Heaven*.” Dr. M’Hale calls the “Scripture Extracts” in the National Schools, “noxious compilations.” The exponent of Romish principles, the Pope, speaking *ex cathedra*, the voice that is deemed infallible in the Papal Church, thus writes, May, 1824, “We, also, Venerable Brethern, in conformity with our apostolic duty, exhort you to turn away your flock, by all means, from *these poisonous pastures* (the Scriptures translated into the vulgar tongue.)—Encyclical Letter of Pope Leo XII.” The Irish Roman Catholic Bishops, in their pastoral instructions, with which this Encyclical Letter was published, said,—“In this sentiment of our head and chief, we fully concur.”

If Priests, Prelates, and Popes, do not know, and cannot tell, what are the principles of the Papacy, who does know, and who can tell what they are? And if its principles be rightly enunciated by these high authorities, then the Scriptures in the vulgar tongue, our own especially, are “heretical,” “blasphemous,” “noxious,” “poisonous.” What did the Monk say worse than this? And if he be a sincere Romanist, and believe his Church that our Scriptures are heretical, blasphemous, noxious, poisonous, did he not do what his belief would suggest and justify—burn these heretical, blasphemous, and poisonous productions?

The question can be readily answered now why the Monk burned the Bible. He did so because he was a sincere, consistent, teachable Romanist.

What was brought to trial, therefore, was the principles of Popery, and the verdict was the solemn judgment of British law that these principles are blasphemy.

The trial, therefore, was one of great importance. In it the principles of Popery and the British Constitution were made to confront each other. There has been no late occurrence where they have so met, and where Popery has been so vanquished.

What Rome thinks of the Bible was declared in the words and action of the Monk. What England thinks of it was declared in the indictment. Rome, by her Priests, Prelates, and Popes, acquits. England calls these words and actions "most blasphemous."

The excuse that is set up, that the authorized version is corrupt, could not, in the mind of any reasonable man, be entertained for one second. There is another reason. But let this pretended reason be first examined. What are these alleged corruptions and perversions of our Bible? Gregory Martin, and after him Thomas Ward, wrote treatises, pointing out and denouncing the errors, as they called them, of our version. The latter states the number of verses, or rather words, to which he objects, to be 140. He says 20 of these are quite trivial. The remaining 120 contain several objections that do not lie against our Bible, being against that called the Bishops' Bible. Of the rest, several are the translations of obscure passages in the Hebrew where the original text would admit of either translation, and some passages have the same signification in both versions, although the words are different. The passages where there is a material difference in the meaning do not amount to 20. In several of these, the great Roman Catholic Bible of Montanus agrees with ours and differs from the Douay and Rhemish. In one of the most important of the disputed passages, the Douay and Rhemish differ from each other. Now, there are several thousand verses in the Bible. All these thousands of verses are the same in both versions, except these 20, or, to say the very most, these 140. Suppose that ours was the worst in these passages, will any man say that the remainder is not the Word of God which is the same in both? If our Bible be heretical, so is theirs. If it be blasphemous, so is theirs. If it be poisonous, so is theirs. If it be the Devil's, so is theirs. If it be damnable, so is theirs, for both theirs and ours, in the vast majority of instances, are the same.

The supposition made here is the largest concession that could be made—namely, that the Douay and Rhemish are the better versions, which, indeed, is not true. But even if that were granted, it would still remain that all our Bible, with these exceptions, is the Word of God. Our adversaries must admit this, if they admit that their own version is the Word of God where it agrees with ours. How then can they escape from the conclusion that, in burning and blaspheming our Bible, they are not burning and blaspheming the Word of God? If a man have a diseased limb, there might be reason why a surgeon should cut it off; but it would surely be looked upon as an extraordinary remedy to burn to ashes his whole body. The man who would do so, must be either a madman or a murderer. So, if Romanists believe that our version has some blemishes, it might be a reason to erase them, or correct them, or censure these particular defects, but surely none to burn

and blaspheme the whole book. He is as much a blasphemer who burns what he believes to be a somewhat imperfect Bible, as he is who burns what he believes to be a perfect one, as he would be as much a murderer who would slay a sick man as he who would slay one in health.

It may not be improper to note here that what is declared among the most serious *corruptions* of our version is, that it exhibits "repentence," where the Rhemish has "penance;" "elder," where the latter has "priest;" "mystery," where the latter has "sacrament;" (Ephes. v. 32.) Will it be believed? The Rhemish version translates the words as our does, the former in seven places, the second in sixty-three, and the last in twenty-three!!

Again, their translation is constantly approaching ours more closely. What Ward in his Errata denounced as errors in our translation is now adopted in the late editions of the Rhemish Testament!! As a specimen:—Ward's Rhemish version (Romans viii. 18) "not condign;" Archbishop Murray's and the Protestant, "not worthy to be compared." Ward's, (Heb. ii. 9,) "a little lessened under;" Murray's and the Protestant, "who was made a little lower. Ward's, (1 Peter i. 25,) "evangelized;" Murray's and the Protestant, "preached."

This excuse, then, for burning and blaspheming Bibles will not do. There must be some other reason. The real, but unconfessed reason, is, the Bible is the enemy of Popery, and Popery is the enemy of the Bible. Their denunciations are mutual against each other. Rome condemns our Bible, but our Bible condemns Rome. She calls it heretical, but it convicts her of heresy. She calls it blasphemous, but it says she is full of blasphemy. She calls it corrupt, but it says she has made the "inhabitants of the earth drunk with the wine of her fornication," and that she has "a golden cup in her hand, full of abominations and filthiness of her fornication." She has images in public worship, but it says, "thou shalt not make unto thyself any graven image, nor the likeness of anything which is in heaven above, nor in the earth beneath, nor in the waters under the earth, thou shalt not bow down to them nor worship them." She steals this commandment that condemns her out of the Bible. She gives the Cup in the holy Communion neither to the non-officiating Priests, nor to any of the laity, but it contains the words of Christ,—"*Drink ye all of it.*" She has public prayers in a tongue not understood by the people, but it condemns that (1 Cor. xiv). She has many mediators, but it says, "As there is one God there is *one* mediator between God and men, the man Christ Jesus." She pretends to have many sacrifices of Christ, but it says, "He needeth not to offer himself up daily." She denounces the propositions of Quesnel, in which he declares it "right to read the Scriptures." as "*false, scandalous, pernicious, seditious, impious, blasphemous, erroneous, heretical*" (Dens, vol. viii., 218); but the Bible contains the

words of Christ—"Search the Scriptures." She curses those who read the Scriptures, but it commends the Bereans for so doing. She forbids certain individuals, as Priests, Monks, and Nuns, to marry; she commands to abstain from meats, which God hath commanded to be received with thanksgiving; she pretends to miracles; she makes merchandize of the souls of men by her masses, purgatory, &c.; she has murdered the saints; she has the centre of her dominion at Rome, "the great city that reigned over the kings of the earth" when St. John wrote the Revelation: but the Bible says these, among other things, are marks of the Great Apostacy.

Can any one hesitate in stating the reason why Rome burns and blasphemes the Bible? Would it not be the most suicidal act in *her* to imitate the example of Protestant Churches and Missionary Societies in circulating the Scriptures, in bringing even what is called her own version into the houses of her people? For *her* to do so, would be the same as if a thief or murderer would carry through the country, and exhibit at every police station, a copy of the Hue and Cry that detailed his crimes and described his person. What every such criminal would do, if he could, would be to burn every copy of the document that he could get. His only chance of safety and continuance in the country would consist in the ignorance of the people; and a very important step to that would be to disparage and destroy every book that recorded his accusation. This is precisely the case of Rome. The Bible proclaims and denounces her apostacy. It cries to those within her—"Come out of her, my people, that be ye not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4). The Bible, in describing the Great Apostacy, describes Popery as minutely and as accurately as ever a criminal was described in a Hue and Cry. Is any man, then, so silly as to believe that the Priests and Prelates and Popes of the Church of Rome are so simple and so stupid as to labour to make such a book known to the people? Of whatever they are guilty, in the principles that they teach, and the practices that they pursue, of this they are immaculately guiltless—a disregard to their self-preservation. The policy of Rome has been, and is, to uphold and glorify herself. Therefore, by crafty arguments she endeavours to close this book on the people; therefore she has effected that all classes, sects, and ages in her communion, are profoundly ignorant of the Scriptures. And her arguments and her efforts are not against our version only, but against her own and every version also. Her blasphemous expressions by her high Dignitaries, and her humble Monks, are the exhibition of her dark malignity against her greatest enemy. Her objection to Scripture-readers is because they bring the Bible; to Schoolmasters because they teach the Bible; and to Missionary Societies because they circulate the Bible. The diabolical fanaticism of her Monk in burning it is nothing more than what the spirit that she breathes, and the principles that she teaches, and

the practices that she follows, would dictate to any of her votaries that was inspired with ardour and influenced by consistency.

But her malevolence and her machinations against it will be unavailing. It has outlived all other enemies, and it will outlive her. Rome Pagan stretched forth her arm to destroy it, but that arm withered to her side. The Pagan Priests kindled their fires to consume it, but it survived their efforts. The great and magnificent labours of Origen and of Jerome were employed by God to spread it the more, and it remained and was known when its enemies were dead, and their religion had disappeared, and their empire was broken. The French Atheists burned it, but they could not utterly destroy it. In five years after, it was translated into 150 tongues and dialects. The more it has been assailed, the more it has spread. And Rome Papal will not be able to destroy it more than Rome Pagan. The love of it, and the knowledge of it, are spreading in the face of the most frantic efforts of the Priests. They may to some extent mar its progress, and blaspheme it, and burn it, but they will never destroy it. Popery is doomed to perish, but the Bible will endure for ever. No hand ever prospered that attacked it. A curse fell upon the person and kingdom of Jehoiakim. A curse fell upon the priests and empire of the Pagans. A curse fell upon France and her Atheists. And a still more deep and wasting malediction is recorded against the countless but well-remembered iniquities of Rome.

V. APPENDIX.

G. H. MOORE, Esq., M.P., has acted a prominent part in the transaction, or rather series of transactions, that called forth this Pamphlet. He is represented in it not only as being a devoted partisan of the Partry Monk, but also as having used language extremely offensive to Protestants. Lest it might be supposed that any injustice has been done that gentleman in misrepresenting his sentiments by dislocating certain expressions from their context, it has been considered a matter of justice to him to re-print his whole speech. It is to be noted that this speech of his is no hasty effusion. It is not, it is said, the *ipsissima verba* that he uttered at Partry: the matter of the oral performance is said to have been much more coarse, inflammatory, and offensive. What is here re-printed is what was prepared for the press, what was published in all the metropolitan and provincial journals of the Romish party, and judged of such value that it has been published in a pamphlet, and circulated largely through this country.

Before introducing this widely circulated speech, and one to which such importance has been attached, let it be observed that Mr. Moore, M.P., is a gentleman who aspires to the reputation of being a man of much erudition. From the published reports of his speeches it would seem that he never stands up in an assembly, whether learned or illiterate,—whether in a Committee of Prelates, M.P.'s, and P.P.'s, or before the Irish-speaking peasantry of Partry,—without the works of Edmund Burke, or a volume of the Greek historian, Herodotus, in his hand. Besides he is a gentleman who, as might be expected from an individual of his undoubted rank and reputed acquirements, looks down with lofty scorn on those vulgar individuals who employ “scurrilous” language in the

references that they make to their opponents,—who animadvert on such, not men, nor learned nor refined, but “unfeminine old women;” or if, by a stretch of courtesy, they might be called men, those “who had forgotten, or had not learned, the humanizing courtesies of life,” in the following terms of suitable denunciation:—

“I should have thought that even those who allow to opinions “no right to prescription, and refuse to view truth in the majesty “of its perspective,—in the belief and respect of a large majority “of the Christian world,—see reasonable ground for silent, if not “deferential, consideration; and that if there were any found so “narrow in mind, and so vulgar in expression, as to designate as “mummeries the form and ceremonial in which Catholic christendom worships God, such small scurrilities would be confined to “unfeminine old women and men who had forgotten, or had not “learned, the humanizing courtesies of life; that, at all events, the “madness of the many would be rebuked by the wisdom of the “few; and that high station and official dignity would interpose “the weight of authority and the influence of example, to the “blind will of an excited people.”—(Speech of G. H. Moore, Esq., M.P., at the “County Mayo Great Catholic Meeting,” Dec. 9th, 1850.)

The same gentleman delivered the following speech at Partry, on Sunday, the 18th of January, 1852; and, if this be what comes from the most erudite and refined of the faction, there is an opportunity of judging what the Clergy are called upon to endure from the rest:—

I have thought it right to say a few words to you to-day on a subject which has arisen in this parish within the last few years, and in which, as I believe, the interests of many of you, in whom I am more than commonly interested,* are materially concerned. In doing so, it is not my purpose to intrude upon the prerogative of those whose order and whose duty it is to instruct you upon these subjects; but I have thought that a few words of counsel from a layman like yourselves, whose position, whose duties, whose interests, temporal and eternal, in these matters are the same as your own, might not be altogether useless at the present juncture (loud cheers). I have been given to understand,—indeed, it is but too notorious,—that some of those *vagabond emissaries* of the greedy fanaticism of England, that, like vultures round a perishing caravan, ever haunt the footsteps of terror and disaster, have taken advantage of the distress and privation of the last few years to

* He is their landlord.

tamper with the most destitute and the less resolute of the poor in these districts; and, if I am to credit what is generally reported, the souls of men, of women, and of children, in particular, have been lately disposed of at an extremely low figure (laughter). I say of children in particular. There is a body of thieves in London who live by robbing little children of whatever they may have about them. This occupation, in their slang, is called the "kinchin lay," and is considered, even by the thieves themselves, as an extremely low and despicable pursuit (great laughter). Now, I understand that the "kinchin lay" is the peculiar branch of the profession that the *religious pickpockets and the spiritual swell mob of this parish* the most particularly and profitably pursue (renewed laughter); and that there are not wanting in these localities fathers, and even mothers, who scruple not to deliver up their children to disaster and dishonour from which they shrink themselves (sensation). Now, if there be any among you who, looking upon these proceedings in the light of commercial transactions, regarding *these vagabonds* as mere retail dealers in Protestantism, at so much a head, and as such traffic with them for the souls of their children—to men like these I can scarcely bring myself to address a word. The savage blacks on the coast of Africa, that, for beads and baubles, sell the bodies of their children to the slave-dealers, are one degree less brutal and less base. Your own lives, your own fortunes, your own souls, are, in some sort, your own to dispose of—for them you are accountable to no one but God; but the souls of your children are not your own—the protection of your children from all wrong and treachery, but, above all, from English wrong and Protestant treachery, is an immortal inheritance and a sacred duty which have been handed down to you by generations of martyrs, and which it is worse than cowardice to abandon (loud cheers); and with those who are ready to abandon the helpless innocence of their little children to the mercy of those who trampled down their fathers, I know not what appeal or admonition of mine is likely to have weight. Yet, even to such minds, even to such hearts as these, I would venture to address one warning question. Will it pay? Do you think, in the long run,—putting aside every feeling of duty before God, or of honour before man,—do you think, in the long run, you will gain by the course you are pursuing? Do you think that the creatures who are seeking to proselytize and pervert you,—I do not allude to those *polemical pedlars*—those *bagmen of the Bible* (great laughter)—who are hired at so much a week to distribute *blasphemous tracts** amongst you, just as they would distribute cottons, or calicoes, or any other wares, good, bad, or indifferent, that they might be paid to circulate, and who are scarcely more responsible for the mischief they are committing than the murderer's knife for the deed it is made to compass,—I do not allude to *these poor*

* The only thing distributed is the Bible.

flunkies, but to their masters—their hirers—the Propagandists of Exeter Hall, who pay for their dirty work,—do you think that the religious diletanti of England have a particle of affection for you or yours, or regard you as anything else than the game they are hunting down, and which they will never deign to notice once it is fairly brought to bay (cheers and laughter)? Of the religion they possess themselves, they know little, except that it is English, and therefore patent (laughter); of the religion from which they seek to convert you; they know nothing, except that it is Irish, and therefore to be despised. For the greater part of them, religion is a mere fashion,—the sad-coloured toy of feeble-minded youth,—the black doll of superannuated childhood. They are composed, for the most part, of men who have neither capacity nor energy for the most vigorous occupations and exciting struggles of manhood,—of *women who, despairing of their bodily or mental attractions*, adopt the captivation of souls as an alternative (laughter); or who, having *spent their youth in licentious excitement*, take refuge at last in the extravasated lust of proselytism, to gratify the still inordinate cravings of their artificial existence (great laughter and cheering). Persons who pimp and pander to this languid lechery of religious seduction, form the Kisler Agas or black eunuchs of the trade (laughter); while a few desperate old fanatics, few and far between, burning with a *spiritual fire, kindled not from above, but from below*, add to the movement the only spark of earnestness or reality that breathes through the whole of its counterfeit composition. And what hope have you that such creatures as these will stand your friends an hour after the excitement of your capture is over? They count their proselytes just now as they count their pheasants in a *battue*, before they are handed over to the gamekeeper (laughter). But, oh! believe not that a thought occupies their minds beyond the excitement of success, or that they feel a spark of interest or pity for the future fortunes of their victims. There are thousands of starving Protestant widows at home—there are thousands of helpless orphans at their doors, that the money spent in this inhuman crusade would redeem from wretchedness and crime. The objects of whom I speak are the barn-door fowl of Protestantism. You are the wild-fowl of the lakes,—the cark-a-frae of the mountains,—that they love to bring down, with bloody and broken pinion, to the ground (great laughter and cheering, that continued for some time). If you are to judge of the future by the past, can you hope for anything else from English Protestantism but deceit, and treachery, and falsehood, and oppression (cheers)? The tiger has not changed his nature, because he now creeps and crouches instead of springing with a roar upon his prey (renewed cheers). Look to the past history of Ireland for the history of Protestant charity—look to the past laws of Ireland for the history of Protestant justice. The illustrious Edmund Burke, the greatest of all Protestant statesmen, says that the Protestant

laws of the country were a "complete code of oppression, as well fitted for the impoverishment and degradation of a people, and through them, of human nature itself, as ever proceeded from the perverted ingenuity of man;" and he declares that "the avowed intent and object of those laws was to degrade the majority of the people of Ireland into a miserable populace,—to separate that people into two distinct classes: one to have all the rights, all the property, all the education; the others to be only drawers of water and cutters of turf for them" (loud cheers, and cries of "it's true"). Aye, you all feel the truth of that! And will you believe that those who, generation after generation, made it a deadly crime to teach a Catholic to read or write, have now no object but charity and Christian sympathy in bribing you to school (cheers)? Will you believe that those who banished your fathers to hell or Connaught, have now no object in following you into Connaught but to redeem you from hell (great laughter and cheering)? Do you think that those who exerted every human contrivance to weed you out of the face of the earth, have now no object under heaven but to save and redeem you (cheers)?—and redeem you from whom? Why, from the very men who were your only friends and helpmates when their fathers trampled and oppressed you! When you were hunted like wild beasts across the Shannon, who was it that led you in the wilderness, and consoled you in your sorrow, and abided with you and sustained you? When these men were endeavouring to trample you into serfs and degrade you into savages, who was it that taught you to be a nation, and marshalled you into a people? Why, the priests (loud cheers)! And, while these men were murdering and trampling down your fathers, whom were they always abusing and assailing then? Why, the priests (renewed cheers)! And whom do they abuse and assail now in the hour of their atonement? Why, the self-same men that they always assailed before! Are you so lost to the natural shrewdness of your race as not to see through this flimsy imposture (cheers)? The wolves, it is said, after many ineffectual efforts to enter the sheep-fold by force, in which they were always baffled by the vigilance of the watch-dogs, at last changed their tactics. They distinguished themselves as missionaries, and preached against the watch-dogs (laughter). "What on earth is the use of these stupid curs?" said the Bible-readers—I beg pardon, I mean the wolves (renewed laughter). What can be the use of these stupid curs—they can do nothing but bark?—and the manner in which they go on, "barking all night long, must be quite disgusting to sheep of any civilization." The sheep, according to the fable, were persuaded by the missionaries to give up their watch-dogs; and the story goes on to say, that not until then were they made perfectly acquainted with the government of wolves (laughter and cheers). But the fanatics of England hated you in all times past. I will show you that, in no period of by-gone history, has that hatred burned with such diabolical malignity

as at the present day. About two years ago, when the numbers of deaths by famine in Ireland became first known in England, your present friends and patrons, the lights of Exeter Hall, met in full conventicle; and not only did one of their *archangels of darkness*, in the black triumph of his heart, openly and exultingly congratulate that assembly on the fact that God had thinned the boasted millions of the Irish people, but the whole of the sanctimonious friends assembled loudly cheered a boast at which hell itself might have shuddered (great sensation). The *Times*, one of the great organs of public opinion in England, recorded the fact, and loudly denounced the atrocity of their conduct. It is true that the saints denied "the soft impeachment"—they said that no such boast was uttered—and no such cheering took place; but the reporter of the *Times* appealed to his brethren of the press, and clearly was it proved that those who now pant to convert you, then exulted in your destruction (groans for the Jumpers). I do not, therefore, ask you whether it is a sin, whether it is a shame, whether it is a base and scurvy deed, to sell your children into the hands of these *miserable imposters*. But is it a wise thing? Is it likely in the end to better your condition? You have all heard the old stories of men selling their souls to the Devil for so many pieces of money, and finding the gold and silver turned into withered leaves when they took them to the fair: take care that some of you do not make that old tale true (loud cheers). This theological fever in England will soon die away. The dullest and the most fiery of those who supply the funds will soon see through the sham, or be tired of the amusement (loud cries of hear, hear). The fashion will pass by, another plaything will supply its place, and those who have lost their faith will be left like scuttled boats upon the strand—a despised and derided race—loathed by the Catholics—shunned by the Protestants—of no more account than the mearing ditch between one man's land and another's. And if it should come to pass in our times,—and the times are looking strange and doubtful,—if it should come to pass that Ireland came to her own, what part of the inheritance would fall to the Jumper? Did any ever see the tree that once grew over the grave of Shawn-na-Saggarth at Ballintubber (sensation)? And yet what were his sins to yours? He only sold men to death who were ready and prepared to meet their God: you sell the souls of your children, whom God, and man, and nature itself, enjoin you to shelter and defend. If there be a sin that shall not be forgiven in this world or the world to come, what prayer or penance can smooth the path to God if the murdered spirits of your own children stand between you and salvation? And now I come to another class. If any such there be amongst you who have listened to the voice of the tempter, addressed, not to your worldly interests, but to your understandings—who have really doubted whether the faith your fathers died for—the faith in which universal Christendom for well nigh two thousand years has

worshipped—be not an erroneous and corrupted creed; and my advice, perhaps, may the more avail you in this matter, inasmuch as I am not one of those who have had the grace of God to accept the faith of the Church without examination. *I have myself struggled with doubts and misgivings on the subject of religion; I have run through the whole of those dark and devious controversies that have sprung from the perverted pride of human intellect; I have conversed and disputed with Protestants, high church and low church, with Socinians and Deists, and, like the bird that returned to the ark because she could find no rest for the sole of her foot without, I have come to the conclusion that there is no hope of salvation out of the Catholic faith;** and I warn you that if you fall into the snares of those who beset you in your suffering and sorrow, you are selling your souls to the enemy of mankind. I have said that there are dark and devious controversies in connection with this matter; and if the *missionary vagabonds* that have been passing to and fro amongst you, had confined themselves to a grave and decorous statement of the points of doctrine in which the Church of England has ventured to protest against the Church of God, I should not have sufficient time, even if I had sufficient learning and ability, to enter upon the wide sea of controversy that a consideration of such matters would involve. But, fortunately for the matter at issue, the ignorant and stupid fanaticism, of which they are the paid servants, has made the matter extremely simple. Not satisfied with telling you that since the time of the Reformation a certain body of men, called Protestants, although unable to agree in any fixed form of belief among themselves, have, nevertheless, concurred in protesting against certain doctrines of the Catholic Church; and that long and learned discussions have continued ever since, without any great practical result, and without ending, or being likely to end, *a controversy deep as the bottomless pit from which it originally proceeded* (cheers)—not contented with telling you this, and urging upon you their own opinions,—such as they may be worth,—upon these points; as far as they understand them, they go the length of affirming the whole scope and tendency of Catholic doctrine to be a mere tissue of contemptible fables, that it is impossible for any man of common sense to believe (laughter). Now, this is impossible on the face of it,—and they must know that it is impossible,—because, if they are not far more ignorant and uninstructed than even I believe them to be, they must be aware that men almost innumerable, generation after generation, age after age, have believed and worshipped as holy and divine truths the very doctrine that *these puny whipsters* affect to despise. They know that age after age, and generation after generation, men of the most unquestionable ability, character, and virtue, born Protestants, and fully educated in Protestant doctrines, have forsaken

* In other words, every Protestant will be damned.

those doctrines, on mature conviction, for the purpose of joining that apostolic and universal church which a few wandering fanatics imagine they are about to extinguish with Indian meal in Connemara (laughter). They know,—and this is the bitterest fact of all,—that within the last few years, and at the present hour, the most learned, the most eloquent, the most gifted, and the most pious of the Protestant clergy of England have become converts to the church which *these blockheads* pretend to despise, while they are bribing the souls of famishing peasants with soup and yellow meal. Great incomes are being surrendered, great positions abandoned, by the gifted, the noble, and the learned, for the purpose of embracing that glorious and ancient faith which their fathers attempted to wrest from your fathers by fire and sword, but which the martyrs that went before you bequeathed to you as an inheritance, and to which the descendants of their persecutors now approach in the guise of humble supplicants for shelter (hear and cheers). While Protestantism is shedding its spawn through the surrounding waters, disease and death are busy at its vitals; while its fevered blood throbs with a burning pulse at its extremities, its languid heart is fainting fast-away; and while the haughty intolerance of Protestant England is alienating the hearts of the Catholics of the empire, the indignant nations of Catholic Europe are already banded in resistance to her insolent domination (cheering). Your fathers stood vigilant and undaunted through the whole night of persecution and oppression: let it not be said that, in the very dawn of religious and national regeneration, their children were found sleeping at their posts. Already the sun is above the hills. Be found watching and biding your time as Catholics, as Irishmen, and as men.

It is no more than justice to acknowledge the services of the *Mayo Constitution*; in repelling the violent attack that has been made on Protestantism in this province for some time. That eminent Missionary, the Rev. H. Townsend, Rector of Ballyovee, has repeatedly acknowledged the aid that journal afforded him in bringing the force of public opinion to bear on the conduct of his assailants. The following letter in reply to Mr. Moore appeared in its columns:—

G. H. MOORE, ESQ., M.P.

—O—

TO THE EDITOR OF THE MAYO CONSTITUTION.

Jan. 23, 1852.

SIR,—There was a letter in the last *Constitution* from the Rector of Ballyovee, relative to a late intolerant speech of Mr.

Moore, the Member for Mayo. I have seen since, in the *Telegraph*, the speech itself. The Rev. Gentleman must be a man of exuberant courtesy when he could afford to call a man who would deliver such a speech "a gentleman of refined manners" and "refined literary taste." Permit me, Sir, to present to your readers a few flowers culled from the rhetoric of this gentleman of "refined manners." Speaking of the Missionaries, of whom that same Rev. H. Townsend is one, he describes them in the following terms:—"Vagabond emissaries," "the religious pickpockets and the spiritual swell mob of this parish," "vagabonds," "those poor flunkies," "miserable impostors," "missionary vagabonds," "puny whipsters," "blockheads." The speaker, recollect, is "a gentleman of refined manners and literary taste." The eminent Protestant nobility, bishops, clergy, and others who speak at Exeter Hall, he characterises as "archangels of darkness." That is not a bad attempt for "a gentleman of refined manners." The pious Protestant gentlewomen of England become, in their turn, the subject of the Honourable Gentleman's "refined literary taste." The "orator" turns biographer here, and says that these ladies "spent their youth in *licentious* excitement." Is this gentleman of "refined manners" ever permitted to associate with ladies?

I think, Sir, I might venture to affirm that Mr. Moore never had the honour of the acquaintance of one of the individuals, male or female, lay or clerical, whom he scolds so bitterly and so abusively, whose private characters he had the audacity to describe by expressions so indelicate and offensive.

Having had a specimen of his "refined manners," turn now to another point. The Honourable Gentleman declares that he once *doubted* the truth of the Romish religion, of which he is at present a professor. Was it "the yellow meal" made him doubt? Was it "a base and scurvy deed," as he elegantly terms it with regard to the doubters in Partry, occasioned by lucre, that made him have misgivings? Now, Sir, when you hear any one doubt the sincerity of these poor maligned converts,—when you hear any one say that they do not disbelieve, that they have no doubts, of the truth of the Romish religion,—be pleased to instruct them that there is nothing more likely than that any intelligent man would doubt and disbelieve it; and, as a proof and instance of the truth of what you say, mention the name of G. H. Moore, Esq., M.P., who says of himself—"I have myself struggled with doubts and misgivings on the subject of religion." Now, this was the kind of person that the people of Partry required,—one who had "doubted" like themselves, and who could point out to them the reasons, *if any existed*, that induced himself to lay aside his doubts and misgivings. His *reasons* would have been very precious to those struggling with anxious "doubts." But, like all precious commodities, his reasons are extremely scarce. In the whole of his elaborate and carefully written harangue, there

is not the shade of a shadow of a *reason* why the people should not send their children to Scriptural Schools,—why they should not doubt, and remove their doubting, by disbelieving the Romish religion. And, as he was brought by the Priests for the special purpose of stifling the spread of inquiry, and choaking the growth of truth, and emptying the Scriptural Schools, and scattering the Christian congregations that have arisen along these hills and lakes, *if he had reasons to produce*, it is hardly possible to believe that he would not have set them forth. The absence of reasons on such an occasion, and from such an individual, is proof positive that there is not a reason in existence why men should not “search the Scriptures,” as Christ commanded them (John v. 39); why they should not be applauded for “searching the Scriptures daily, and trying whether the things taught them,” either by Priest or Minister, be true, as the Bereans were applauded for doing the same by an inspired writer; why their children should not “know the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus,” as Timothy did from the time that he was a child (2 Tim. iii. 15); why they should not obey the voice of God regarding Babylon, whose marks prove that it is the Papal Church,—the voice which says, “Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues.” There was a total absence of proof on these points. And the things that he did offer prove that the cause that he had in hands is bad, desperately bad. He made strong appeals to all the bad and angry passions, all the blind and fanatical prejudices, all the corrupt pride, and the fears of his audience. The weightiest and most convincing argument he used was to hint that he spoke as their landlord. That is an argument they could understand. That is a syllogism that would quicken their dull and doubting faculties. That is a text that would prove every corrupt dogma, and force an assent to every transparent absurdity, and command obedience to every unhallowed practice, and ratify every unscriptural principle, in the Papal Church.

How worthy such a speech, such vulgar scurrility, such intemperate appeals to the worst passions of the people, such an intolerant effort at interfering with the liberty, religious liberty, of the men whose misfortune it is to be his tenants; how worthy such things are of a gentleman of “refined manners,” and who raises his voice for liberty of conscience, I leave any impartial man to judge. The style of that speech would disgrace a sweep, and the sentiments of it would be worthy of an inquisitor. In the vulgar onslaught that he has made on the characters and principles of Protestants, he has not summoned to his aid one reason, one truth, one fact, to the purpose of his errand, but he beckons to his side satellites more worthy of the cause for which he pleads—the fictions of his “copious imagination,” and a spirit of tyranny and

intolerance that could only emanate from one whose soul was degraded and debased by the iron despotism of Rome.

I am Sir, your faithful servant,

VINDICATOR.

ERRATUM.

In page 40, last paragraph, 40th line, the following question is put:—"How, then, can they escape from the conclusion that, in burning and blaspheming our Bible, they are *not* burning and blaspheming the Word of God?" It should read thus:—"How, then, can they escape from the conclusion that, in burning and blaspheming our Bible, they *are* burning and blaspheming the Word of God?"

